

ST. IGNATIUS' CHURCH

1856-1906



HISTORICAL SKETCH



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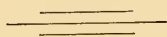
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CHURCH OF
ST. IGNATIUS OF LOYOLA
BALTIMORE



CHRONICAL AND SKETCH



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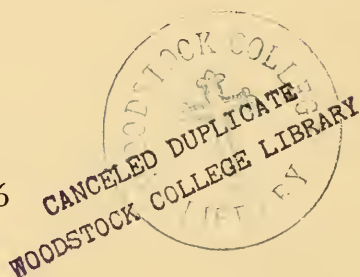
CHRONICLE AND SKETCH

OF THE

Church of Saint Ignatius of Loyola

BALTIMORE

1856—1906



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By REV. JOHN J. RYAN, S.J.

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WITH ACCOUNT OF THE CELEBRATION OF
THE GOLDEN JUBILEE

APRIL, 1907

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BALTIMORE

CONTENTS.

	Page.
Father John Early, S.J., Founder and First Rector, . . .	1
Father William F. Clarke, S.J., Rector,	8
Father Joseph O'Callaghan, S.J., Rector,	10
Father Antony Ciampi, S.J., Rector,	15
Father Early again Rector,	17
Father Stephen A. Kelly, S.J., Rector,	22
Father Edward McGurk, S.J., Rector,	26
Father Francis Smith, S.J., Rector,	31
Father John Morgan, S.J., Rector,	32
Father William P. Brett, S.J., Rector,	35
Father John F. Quirk, S.J., Rector,	37
Celebration of the Golden Jubilee of St. Ignatius', . .	42
Sermon by Bishop Donahue,	48
Sermon by Rev. T. B. Barrett, S.J.,	57
Addition I. Crey's Chapel—Early Baptisms, Marriages, Con- firmations, from the Register of St. Ignatius' Church,	73
Addition II. Holders of Pews in St. Ignatius' fifty years ago,	75
Addition III. Acknowledgement of gifts received since the beginning of the Church,	78
Gifts received on the occasion of the Jubilee,	80

RECTORS OF
ST. IGNATIUS' CHURCH
BALTIMORE

FATHER JOHN EARLY, S.J, FOUNDER AND FIRST RECTOR.
1855-1858

On the occasion of a historic anniversary in 1883, Father William F. Clarke, in a sermon in St. Ignatius' Church, Baltimore, said: "From 1829 to 1849 the Jesuit was unseen in Baltimore save as a pilgrim, and might well exclaim with holy Job, 'They that knew me have forgotten me; they that dwelt in my house have considered me as a stranger.'" He had already spoken of the antecedents of the Society of Jesus in Maryland, from Father Andrew White and two other Jesuits who landed from the *Dove* and the *Ark*, down to the middle of the eighteenth century when Baltimore, a mere village, was visited by a Jesuit priest from White Marsh, Prince George's County. He had spoken of Father Charles Sewall, who was stationed here in 1784, of the first two bishops of this See, John Carroll and Leonard Neale—of Father Enoch Fenwick, Rector of old St. Peter's, the then cathedral, from 1808 to 1820—all of whom were Jesuits. Father Clarke himself had come here in 1849 as Pastor of old St. Joseph's Church, near Camden Station.

In 1852 St. Mary's College, which the Sulpician Priests had conducted so many years with so much praise in conjunction with the Seminary on North Paca street, was discontinued, and the Society of Jesus was asked to

supply its place. Accordingly, in September, 1852, Loyola College was opened in two private dwellings on Holliday street, near the theatre—this site being now part of the City Hall plaza. Also a search was begun for ground on which a permanent home might be built, not only a college but also an adjoining church in which the Society of Jesus, an order of priests, might exercise the functions of the Sacred Ministry.

Three places were offered them and considered, one at Cathedral and Richmond streets, one at St. Paul and Chase, and another at Calvert and Madison. This last location was selected, for reasons which then seemed valid, though now it is seen to have been the least worthy of the three places. The new college, part of the present structure, was solemnly opened February 22, 1855. The work on the church still went on for a year and a half, and it was not completed until August, 1856. In the meantime St. Ignatius' congregation was organized in the old hall of the college, small but neat and attractive; in which as many Masses were said for the people on Sundays as are said now, confessions were heard and all the work of the parish went on. Those who attended the services in that embryo church, manifested from the beginning great attachment to the Fathers and appreciation of their work. At length on Friday, August 15, 1856, the feast of the Assumption of our Blessed Lady, the solemn consecration of the church took place. Although with the college it bore a heavy debt, it was then fully consecrated; because the debt was assumed by the Society of Jesus or transferred to the college, so that the church could be considered free from encumbrance. The consecrator was the Most Reverend Archbishop, F. P. Kenrick, with Rev. Doctor Ferte, Sulpician, as master of ceremonies, and the presence of the clergy, secular and regular. The solemn ceremonial, as prescribed by the Roman Pontifical, began about seven o'clock and was followed late in the morning by Solemn High Mass, celebrated by Right Reverend Bishop McGill



REV. JOHN EARLY, S.J.

of Richmond, at which a sermon on "The Necessity of Sacrifice in the True Religion" was preached by Rev. James Ryder, S.J., who had been long and widely known as a most eminent pulpit orator.

At Vespers, before solemn Benediction of the Blessed Sacrament, a sermon was preached by the Rev. Provincial of the Society of Jesus, Father Charles Stonestreet, on the glories of the Mother of God. Morning and evening the music was surpassingly fine, and there was a large congregation of people.

An additional blessing, it is hoped, was brought on the edifice by the ordination in it, on the three following days, of three young men of the Society of Jesus to the orders of sub-deacon, deacon and priest; they were Rev. James Tehan, Rev. John Barrister and Rev. James McGuigan, the first two of whom were afterward connected with the church. The ordaining prelate was Bishop McGill of Richmond, who preached at the Solemn High Mass on Sunday, August 17; sermons were preached in the evenings of the first and second ordination days by Rev. Bernard Maguire, S.J., President of Georgetown College, who was known to be a very eloquent preacher—and on the third evening by Rev. James Ryder—when also the *Te Deum* was sung in thanksgiving for the happy completion of the church and college.

Thenceforth until the present, the sacred work of the church has gone on, from Sunday to Sunday, from month to month and from year to year; the spiritual treasures of our Religion have been liberally dispensed to those who came; and it is hoped that the resulting fruit has fully won the benign favor of God for pastors and people, and drawn down upon them ample blessings from His bounty.

In September, 1856, the *Bona Mors* devotions were begun, and have been continued ever since, at Vespers on the third Sunday of the month. In the same September we find already the sodality of men and women in honor

of the Blessed Mother of God, which has been from that time until now so powerful an instrument of spiritual good. In the following month of October, twenty-three men made their devotional promises to our Blessed Lady; and in the next month there were increased numbers of men and women sodalists.

Brumidi, the artist of the capitol in Washington, had been engaged to paint in oil a representation of St. Ignatius in a celestial vision granted him by God; the painting being completed, it was put in its place over the main altar November 28 of this year—the place which it occupies to this day.

On Sunday, November 30, a noteworthy event was the opening of a week's mission or spiritual retreat for the congregation, by Father James Ryder, who had worthy assistants in Fathers Edward Sourin, S.J., and Charles King, S.J. Great numbers came to reap the spiritual fruit of the retreat, and there were great numbers of confessions. At Mass on Sunday, December 7, the closing day, the Archbishop preached; and Father Ryder preached and gave the papal blessing in the evening. The next day, the festival of the Immaculate Conception, he preached in the evening on that dogma of our Faith.

On Sunday, March 1, 1857, the sum of 182 dollars was contributed in a collection for the Infant Asylum—an instance of the generosity of our congregation from the beginning. On the fourth of this month the novena in honor of St. Francis Xavier before March 12, known as the "Novena of Grace," was begun after the 6.30 Mass, with Benediction of the Blessed Sacrament. It has been continued each year until now, in later years in the evening; and in the last dozen years the numbers attending it have been very great, with the result of a great awakening of piety and the obtaining of many favors.

The church has long been known for the elegance of the decorations of its Sanctuary on festival days; in this its first year, 140 dollars was spent for the beautiful

repository for the Blessed Sacrament on Holy Thursday. On June 12 of this year the impressive funeral of the venerable Gen. John B. Walbach of the United States Army took place from the church; the Mass was sung by Father Sourin, in the presence of many of the clergy and a large congregation.

On June 14, the Sunday after *Corpus Christi*, there was a splendid procession in honor of the Blessed Sacrament after Solemn High Mass. On *Corpus Christi* the novena before the festival of the Sacred Heart of Jesus was begun, and it has taken place each year until now, with great spiritual fruit.

September 20, 1857, the basement or lower church was opened for the colored people, and in it services were held for their benefit on Sundays and some other occasions, until in 1863 the old Universalist Church, at Calvert and Pleasant streets, was purchased by the Fathers of St. Ignatius', and dedicated under the patronage of St. Francis Xavier as the first Catholic church in the United States specially for colored people.

December 13, the Sunday after the feast of the Immaculate Conception, there was a grand procession in honor of the Blessed Virgin, which with Vespers occupied from three to five o'clock P. M.; and a Protestant present was so much impressed that he applied for instruction.

April 28, 1858, Father Sourin delivered a lecture in the Monumental Assembly Rooms, under the auspices of St. Ignatius' Beneficial Society, for the benefit of the Sunday School of the church. The subject of the lecture was: "Our Country and Our Relations to It"—an evidence that from the beginning religion and patriotism went hand in hand at St. Ignatius'.

In May of this year the regular devotions in honor of our Lady took place, with permission from the Most Rev. Archbishop for Benediction of the Blessed Sacrament on Tuesday, Thursday and Saturday. The May devotions were likewise given on Sunday and Thursday

evenings in the lower church by Father James Tehan, S.J., for the colored people; and it was remarked that they showed great fervor and much taste in their arrangements.

On Sunday, September 19, 1858, a week's mission for the congregation was begun by Father James Ryder, in which his assistants were Father Edward Sourin and Father Charles King. On the following Sunday evening the Most Rev. Archbishop preached on *Perseverance*, the *Te Deum* was sung, and the retreat closed—during which the good order and earnest attention of the large crowds in attendance were admirable. Great numbers of confessions were heard, and the spiritual fruits, it is hoped, were plentiful.

October 5, 1858, an important event took place in the removal of Father John Early, the first Rector of the college and church. He had founded the college on Holliday street, erected the new building, commenced and completed the erection of the church and made it ready for consecration. He was now to be transferred to the distinguished position of President of the venerable institution, Georgetown College, District of Columbia, which he governed with ability and prudence for eight years, including the trying period of the Civil War. In 1866 he was recalled by his superiors to Baltimore, to be again Rector of St. Ignatius' Church and the college; and in 1870 he was again made President of Georgetown College, where he died after two or three years, beloved by all around him. He was a native of Ireland, but had been in the United States since his youth. He was prudent, broad-minded, dignified and of impressive presence. He was a man of kind heart and great charity, especially to those in distress; and his humility led him to conceal his virtues, so that they were known only to God and to those mayhap who were intimately associated with him.

There are three names specially associated with Father Early's these first years of the church, those of Fathers

Edward Sourin, James Ward and Charles King, S.J. In 1855, being already advanced in years and Vicar-General of the diocese of Philadelphia, Father Sourin resigned that dignity and entered the Society of Jesus at Frederick, Maryland. Besides his years of ministry at St. Ignatius', he spent many years at St. John's Church, Frederick. He was a man of rare scholarly attainments, and an elegant writer and eloquent speaker before the infirmities of age came upon him; yet his great delight was to minister to the needs of the colored people, the poor and those in prison. He died in 1888 at Loyola College.

Father James Ward was a native of Philadelphia, but spent nearly all his life in Maryland and the District of Columbia. He was a zealous, devoted priest, who won all by his pleasant smile and kind, jocose words; he was the gentle confessor who never repelled. He had a hoarse, broken voice, yet he preached during those years, and his hearers listened to him and were impressed, because he spoke from the heart. He died in a happy old age at Georgetown College in April, 1895, after having held for many years of his life the important position of Rector of the Jesuit Community at Frederick.

Father Charles King was a man of gentle and amiable character, of refined and sensitive temperament, of pleasant address. He was an excellent literary scholar and a very good preacher—calm, neat, clear and distinct; and especially had he the gift of preaching well on the Mother of God, and exciting warm Catholic devotion to her in the hearts of his hearers. He was the first director of the Sodality of the Blessed Virgin in the church, and by his zeal and tact made it numerous and prosperous. He was many years at St. Ignatius', but consumption at length seized on his lungs and claimed him as its own, and he was taken with his death sickness while giving a mission in Pennsylvania in 1870, and died there at the age of fifty-two.

FATHER WILLIAM F. CLARKE, S.J., RECTOR.
1858-1860.

In October, 1858, Father William F. Clarke succeeded Father Early as Rector of the church and college, having been transferred from St. Joseph's Church, Barre street, of which he had been the Pastor since 1849, esteemed by its congregation for his exemplary life and his zeal in their behalf. Under his direction the work of St. Ignatius' went on as before, of which there is no need of repetition in this sketch.

On Passion Sunday, April 10, 1859, Father Sourin preached on devotion to the Sacred Heart of Jesus and announced the institution in our church of the Confraternity of the Sacred Heart. This has since received the names of the League and Apostleship of Prayer; and devotions to the Adorable Heart have been maintained since then in our church—now for many years on Friday evening, with a discourse and Benediction of the Blessed Sacrament.

Sunday, June 5, 1859, sixty-five persons received Confirmation at the hands of the Archbishop. June 11-13 of this year the Forty Hours' Devotion took place; the exposition of the Blessed Sacrament continued both nights, in care of the gentlemen's Sodality.

May 30, 1860, the new organ arrived from Boston by sea; June 24 it was played for the first time.

In addition to the regular May devotions in the church, it is recorded that there was a special closing of those devotions, on June 3, in the lower church, for the colored people, with interesting exercises.

In July, 1860, Father Clarke was removed from St. Ignatius' and transferred to the more conspicuous arena of the National Capital, where he became Rector of St.



REV. WILLIAM F. CLARKE, S.J.

Aloysius' Church. He returned to St. Ignatius' in 1861 and remained here many years, exercising the sacred ministry in the confessional and the pulpit. He was a preacher of rare excellence, truly an orator in spite of want of strength and volume in his voice. He possessed a sound knowledge of theology, a flow of elegant and clear language, finished grace of gesture and a distinct and emphatic enunciation. He was highly respected in Baltimore on account of his blameless life, his dignity of character and the courtly polish of his manners. He was a native of Washington; when a youth he made his studies at Georgetown College and graduated there. He died at Gonzaga College, Washington, in October, 1890, having been sent there from Baltimore a couple of years before.

FATHER JOSEPH O'CALLAGHAN, S.J., RECTOR.

1860-1863.

Father Joseph O'Callaghan, assistant Superior of the Novitiate, Frederick, succeeded Father Clarke as Rector of college and church in July, 1860.

On Sunday, December 9, of this year, a week's mission or retreat for the congregation was begun by Fathers Maguire and Driscoll, S.J. On the following Sunday evening the closing of the mission was very impressive. The baptismal font had been placed in the Sanctuary in front of the Blessed Virgin's altar. The Archbishop was present and preached eloquently on "Perseverance." Then Father Maguire ascended the pulpit, exhorted the people to renew their baptismal promises after him, and finally imparted the papal blessing. In accordance with a request previously made to them, the people came provided with candles, which were lit during the ceremonies; and the illumination of the sacred edifice by these numberless candles was a beautiful sight.

And this brings to our mind the architectural beauty of St. Ignatius', which has not yet been noticed in this sketch. It has no steeple and its exterior is not specially attractive; but like the King's daughter in Scripture, its beauty is from within. Although its width is too great in proportion to its length, still it has from the beginning been considered a very beautiful church. The plaster-work of the walls and high ceiling makes a most pleasing impression from its richness and elegance. There are no pillars or obstructions of the view to one entering; and this large openness has often excited admiration and pleasure. The main altar, of various-colored marble, surmounted by lofty pillars and baldachin, is classic in the

simplicity and majesty of its beauty. It lends itself most readily to elaborate decoration for solemn ecclesiastical festivals; and our people remember how often the ornamentation of the sanctuary has been fairy-like in its beauty and its effect. The two side-altars were originally of wood, in imitation of marble, but have long since been replaced by handsome structures of marble, surmounted by marble statues of Our Lady and St. Joseph; while in later years an artistic statue, of pure white marble, of the Saviour displaying His Sacred Heart, has been provided by the generosity of our people and stands near one of the side altars. The three oil paintings, one over the high altar representing St. Ignatius, another the Sacred Heart and a third St. Aloysius, are valuable works of art. The two latter hung originally over the side altars, but are now on the south wall; they are the work of a Cuban lay-brother of the Society of Jesus.

While the music of the church was always meant to be devotional, pains have been taken from the beginning that it should be of excellent character, such as would satisfy refined taste. Especially on solemn festivals, such as Christmas, Easter, and during Holy Week, no effort has been spared to have it elegant, rich and specially impressive.

We are reminded of the stirring times of the Civil War by what happened on Sunday, April 21, 1861, two days after the first bloodshed of the war when a mob attacked Northern soldiers passing through the city. Father King had begun High Mass in St. Ignatius', but before the sermon a report circulated among the congregation that more Northern troops were approaching the city; a state of alarm followed, many went out, the sermon was dispensed with, and the Holy Sacrifice was finished as a Low Mass.

The following more lengthy account of the transactions on this Sunday of the long past, was kindly furnished by Father James Doonan, S.J., of Georgetown

College, a former president of that institution, who was a scholastic at Loyola College at the time in question. It will, no doubt, be read with interest in this chronicle, as it refers to a day of perhaps the greatest excitement and alarm in the history of St. Ignatius':

A HISTORIC MASS IN ST. IGNATIUS', BALTIMORE.

A Mass, that may properly be designated *Missa cantanda sed non cantata*, was begun in the sanctuary of St. Ignatius' Church on the morning of Sunday, April 21, 1861. The day being the feast of the Patronage of St. Joseph, the Mass was to be a Solemn High Mass, with Father Charles King as the celebrant.

Owing to circumstances which we proceed to rehearse, this Mass did not run to its close with the solemnity intended. It was the Sunday following the 19th of April, the day on which a mob of Southern sympathizers attacked on Pratt street the Sixth Massachusetts Regiment on its way to defend the Capital, in response to the call of President Lincoln. Several soldiers and a few citizens were killed during the brief riot. Mayor Brown and Police Marshal Kane hurried to Washington to request the President to suspend the order sending troops through the city until the excitement in Baltimore had subsided. Their request met with a compliance at the hand of the President. To make sure that the latter's orders should be enforced, the authorities of Maryland destroyed several bridges of the railroad running south from Philadelphia, thus leaving the railroad from Harrisburg to Baltimore as the only means for transportation of troops to the latter city.

In a town meeting on the Saturday following bloody Friday, citizens were encouraged to enlist with the local militia in order to repel any invasion of troops from the North. Proclamation was also made that in case any such invasion was threatened, the alarm bells of the city would be rung. On the Sunday in question, just as the celebrant had intoned the *Gloria in Excelsis* of his Solemn Mass and with his deacon and sub-deacon taken his seat on the bench while the choir continued the canticle, the city bells rang out their alarm. Instantly confusion reigned in the house of God. Men sprang to their feet, in several instances taking from under the pews the muskets they had placed there but a short time before, and thus armed, left the church ready to do or die.



REV. JOSEPH O'CALLAGHAN, S.J.

I recall especially the figure of a gentlemen a long time piously associated with divine services in St. Ignatius'—the father of Rev. Charles K. Jenkins, S. J., with musket on shoulder, the typical minute-man of '61. In the intense excitement then prevailing, the organist with his choir came to the conclusion that their presence in the gallery was superfluous—a conclusion a moment or two later reached by the deacon and sub-deacon in the sanctuary, who abandoned their posts and left the dignified celebrant to finish the holy function as a Low Mass in presence of an empty church.

This recital justifies, we think, the claim this historic Mass of April 21, 1861, may make to the designation of *Missa Cantanda sed non Cantata*.

May 5, 1861, by order of the Archbishop the recitation of the Litany of the Saints was begun, to obtain the peace of the country; they were said after the six-thirty Mass on week-days and after Vespers on Sundays.

Sunday, May 26, His Grace administered Confirmation to 101 persons.

August 4, the Sunday following the festival of St. Ignatius, there was Solemn High Mass before His Grace, who preached the panegyric of the Saint, the Founder of the Society of Jesus.

December 15, Father Clarke preached a charity sermon considerably over an hour in length—which prolixity, however, seems not to have been objected to in his case, on account of his exceptional eloquence; the object of charity proposed was the Infant Asylum, and the generosity of the people was shown in a collection of \$300.

October 12, 1862, the Forty Hours' Devotion was concluded; during which there were at least 1,300 Communions.

On Sunday, March 19, 1863, and the two following days, were held solemn devotions in honor of the Japanese martyrs of the Society of Jesus recently beatified by the Supreme Pontiff; Solemn Mass was celebrated each day, and in the evening Solemn Benediction, and appropriate discourses were delivered twice each day. Similar

triduums have been held in St. Ignatius' repeatedly since then, in honor of members of the Society of Jesus who had been raised to the honors of the altar whether by beatification or canonization.

In September, 1863, the Rector, Father Joseph O'Callaghan, was transferred from Baltimore, to be Superior of the Novitiate in Frederick. During his three years here he had won the esteem of all by his admirable qualities, and his departure was deplored. He may be described as a finished scholar, an accomplished gentleman and a saintly priest. His great labor during his years of office in Baltimore at the beginning of the Civil War, and afterward at Frederick, so impaired his health that he never fully recovered. His rare qualities soon became known in Baltimore; and besides his duties as President of the College and Pastor of the Church, he was consulted by great numbers of persons in their doubts and troubles, either personally or by letter. At length in January, 1869, while returning after the fulfilment in Rome of an important mission for his Order, he was killed in a violent storm in the middle of the Atlantic Ocean. He was a native of Massachusetts, but had lived many years in Maryland and the District of Columbia.

FATHER ANTONY CIAMPI, S.J., RECTOR.

1863-1866.

Father Antony Ciampi, an Italian and a Roman, but who had been many years in the country, succeeded Father O'Callaghan, in September, 1863, as Rector of the church and college. The various work of the church went on as before, and need not be specified in detail.

September 13, 1863, the Sunday after the festival of Blessed (now Saint) Peter Claver, patron of the colored people, Solemn High Mass was celebrated in the basement in his honor—an evidence of the care of the Fathers for the colored people. In October the Universalist Church at Calvert and Pleasant streets was purchased for the colored people of the city by the Fathers of St. Ignatius'; prominent among those who solicited contributions from the white people for this purpose being Father Michael O'Connor, former Bishop of Pittsburg, then connected with our church. February 21, of the following year, 1864, the acquired church was dedicated, under the title and patronage of St. Francis Xavier, by Rev. Henry Coskery of the Cathedral, Administrator after the death of Archbishop Kenrick. There was Solemn Mass, at which Father O'Connor preached, and Father Clarke preached at Vespers—those distinguished men cheerfully placing their eloquence at the service of their humble hearers. It was attended from St. Ignatius' for eight years, Father Peter Miller, S.J., being Pastor—until it was given to the Josephite priests from England at the request of Rev. Herbert Vaughan, their Superior, afterward Cardinal. On Sunday, April 30, 1865, a mission was begun there by Fathers Maguire and King; from then until now it has continued its good work as the church of the colored people.

Sunday, January 21, 1866, Father O'Connor, at St. Ignatius', preached a charity sermon for the poor of the parish; and his appeal was followed by a generous collection of nearly \$300.

In February, 1866, Rev. Harmar C. Denny, then a priest under jurisdiction of Archbishop Manning of London, was in Baltimore to solicit help for the new Cathedral of London, since then magnificently completed. He was the guest of the Fathers at St. Ignatius' and preached here on Sunday, February 18. A few years afterward he returned from England to his native land, was received into the Society of Jesus by the Provincial at Loyola College, and entered the Novitiate at Frederick in April, 1871. After his novitiate he was sent to St. Ignatius', where for a number of years the congregation, children and their elders, had the benefit of his zeal, his kindness and his gifts as a speaker.

It is an event worthy of note that on Good Friday, March 3, 1866, the devotion of the 'Three Hours' Agony took place in St. Ignatius', probably the first time in the United States. The exercises lasted until nearly four o'clock from noon. They were discontinued for a number of years; but now for many years past they have been a very notable event of the year in our church. Densely crowded congregations have listened reverently to the impressive discourses, the fervent prayers and the exquisite devotional music—and with great fruits of piety.

Father Ciampi was relieved of his charge as Rector in July, 1866. He was of a distinguished Roman family, and left his native Italy in his youth, in order to give to our country the benefit of his rare classical scholarship, his mildness and skill in the direction of consciences, and other admirable attainments. He was a very good preacher, prepared his sermons with care and, though English was not his native language, had acquired a very good mastery of it. He died at Gonzaga College, Washington, in November, 1893, aged seventy-seven years.



REV. ANTONY CIAMPI, S.J.

FATHER EARLY AGAIN RECTOR.

1866-1870.

Father Early immediately succeeded Father Ciampi in the summer of 1866. It would seem as if Superiors had a presentiment that only a few years more of his life remained, when they called him once more to preside over the college and church which he had founded, at a critical period of their history. The work of the church was continued zealously under his direction, and much spiritual fruit was the result.

The Sunday School for the children was begun in the first years of the church. In September, 1866, the Children's Mass was begun by Father P. Forhan, S.J., in the basement or lower church, and from that time, almost to his death in November, 1869, he had the direction of the Sunday School. He was a quiet, earnest, devoted man; and how faithful he was in his attention to the Sunday School is attested by the marble tablet to his memory, erected by the teachers and children, near the altar of St. Joseph in the basement. From that time until now the Sunday School has been conducted in the same place, and great numbers of children have received precious instruction in the Faith. Many of these are now esteemed men and women, scattered in every direction through our expanded city, but always pleasantly remembering St. Ignatius' Sunday School. Nor must we forget the tribute of gratitude to so many ladies and gentlemen who all along with zeal and devotion have helped the Fathers in explaining to the little ones of Christ the wisdom of the catechism, that little book better than human philosophy. Those ladies and gentlemen, teachers, have been too numerous to name; and they have given so many examples of zeal and devotion, that it would be invidious

to particularize, except perhaps in the case of Miss Mary Schoolfield, who was the first teacher in the Sunday School in the long past, and still with smiling face does the same excellent work. She gives the information that the first pupil to enter St. Ignatius' Sunday School, on the very inclement day of its opening, was Mary W. Hynson, afterwards Mrs. J. Sollers. Her three grandchildren (Catherine, Louise and Landers Cassiday) are at present pupils in the same Sunday School.

Mrs. Chassaing was the directress on the girls' side and Mr. Henchy looked after the boys. Father Sourin was chief director.

Sunday, October 7, 1866, the second Plenary Council of the church in the United States, opened in Baltimore, at the Cathedral. It continued two weeks, and during that time Bishop Williams of Boston and seven priests, theologians of the bishops, were guests of the Fathers of St. Ignatius'; four bishops said Mass here regularly. Sunday, October 21, at the grand close of the council, the President of the United States was present.

Sunday, November 4, 1866, Bishop Elder of Natchez, a Baltimorean, afterward Archbishop of Cincinnati, preached in our church, and was entertained at dinner by the Fathers. Seated next to him was his venerable father, ninety-four years old, whom, in a touching manner, he had led into the dining-hall.

In the following spring the solicitude of the Fathers for the spiritual welfare of the congregation, induced them to invite Father Smarius, the distinguished Jesuit missionary of Chicago, to come and give a mission. It was begun by him, with Fathers F. X. Boudreaux, S.J., and Van Goch, S.J., as assistants, on Sunday, April 28, 1867. On Sunday, December 1st following, 143 were confirmed by the Archbishop. The same day a collection was had for the orphans, at which the generous sum of \$500 was contributed, including \$200 from Mr. Oliver O'Donnell.

On Easter Sunday, April 12, 1868, the solemn services in the church were of such grandeur that they had never been excelled, if even equaled, in St. Ignatius'. There were forty-four altar boys, neatly vested and moving with machine-like precision; and as they entered slowly, the grand pontifical march of Pius IX was played by the organ with striking effect.

Sunday, May 10, 1868, the Archbishop administered Confirmation to 89 colored people at St. Francis Xavier's Church, Calvert and Pleasant, which was still under the care of the Fathers of St. Ignatius'. This year Father King had charge of the *Apostleship of Prayer*.

Sunday, December 6, 1868, was begun a three days' solemnity in honor of the Japanese martyrs of the Society of Jesus recently beatified. Pontifical Mass on the first and third days, and Pontifical Vespers each evening were celebrated by Bishop Lootens of Idaho, then staying with the Fathers. Most Rev. Archbishop Spalding preached on Sunday, on Monday the sermon was by Rev. Father Wissel, Redemptorist, and on Tuesday by Dr. John Foley, now Bishop of Detroit.

Tuesday, February 16, 1869, a Solemn Mass of Requiem was celebrated for Father Joseph O'Callaghan, a former Rector of the church and college, who has been already noticed in this sketch. The edifice was draped in mourning and presented an impressive appearance. The sanctuary was filled with the clergy, and there was a large congregation. Mass was celebrated by Rev. Michael Muller, C.S.S.R., with Rev. John Dougherty as deacon and Rev. B. J. McManus as sub-deacon; the chanters being Rev. D. E. Lyman and Rev. Stanislaus Ferte. Most Rev. Archbishop Spalding was present and preached the sermon. He portrayed in eloquent words the holy character of the priest, the representative on earth of Christ, the High Priest in Heaven. Father O'Callaghan, he said, was entirely worthy of his sacred office. He had lived for God and died for God; he was a child of elec-

tion from his birth. The Most Reverend preacher said substantially in conclusion: With our knowledge of the virtues of Father O'Callaghan, we may hope indeed that his pure soul soared to the abode of perpetual bliss; yet God alone reads the secret thoughts of men and His judgment alone is infallible; let us pray for the soul of our departed friend; if he needs not our prayers, they shall not be lost, but will be accepted for those he loved and for whom he prayed.

Sunday, October 10, 1869, a week's mission was concluded, which had been given by Fathers Stonestreet and Emig, S.J. There had been probably 1,600 Communions, and many more Confessions, because of those who received Communion in other churches.

In July, 1870, Father Early ceased to be Rector, being transferred once more, as has been said already, to the position of President of Georgetown College, D. C.

Besides him mention should be made of two who during the past years had a share in the work of the church. During the years 1863-'70 Right Rev. Michael O'Connor was stationed at St. Ignatius', and his earnest sermons were often listened to; he sometimes also gave instructive and entertaining lectures. After having founded the two dioceses of Pittsburg and Erie, and after having been the revered and beloved bishop of one or the other for seventeen years, in 1860, with the Pope's permission, on account of broken health, he laid down his episcopal charge and became a simple member of the Society of Jesus. He was a man of profound and almost universal learning, and yet was as simple and docile as a child. He had been high in distinction among the bishops of the world assembled in Rome, in 1854, for the definition of the dogma of the Immaculate Conception. When he died, in 1872, at Woodstock College, he left behind him the reputation of a man of saintly life.

A couple of years during Father Early's first term, also 1864-'68, Father James Tehan was at St. Ignatius'. He

was a man of bluff honesty, kind of heart and sincerely devoted to the interests of those under his care; he was known as a wise and sympathetic director of consciences in the confessional. He had also been several years prefect of schools in the college. He died at the Jesuit church in Providence, R. I., in October, 1879, at the age of fifty-three. He was a native of Frederick, Md. Two brothers of his also were members of the Society of Jesus.

FATHER STEPHEN A. KELLY, S.J., RECTOR.

1871-1877.

Rev. Edward Henchy became the next Rector, but on account of ill health was relieved after a few months; and Rev. Stephen A. Kelly succeeded to the position in January, 1871. He gave a new impulse to all the spiritual work of the church in every line. "The boy is father to the man," and his care was that the children should be well instructed. The Sunday School was large and zealously attended to; in February, 1871, there were in it considerably over two hundred boys alone, and the girls were probably more numerous.

When the new Rector had become familiar with his charge, he saw that the church needed considerable repairs after a lapse of nearly a score of years. The ceiling had become insecure, the walls and plaster-work were covered with dust. The congregation responded liberally to his appeal, and the ceiling was securely braced, the plaster-work painted and in parts tastefully gilded, and the pews and wood work painted, so that the church looked more chaste and beautiful than ever. Father Kelly also saw that the time had come for making a serious effort to pay the very large debt which had accumulated, over \$130,000, whose interest, together with a yearly ground rent of \$1,400, was impoverishing the Fathers. He appealed to the friends of the church and college, founded the Church Debt Association, and began the movement which at length resulted in liquidating the debt. Although the church was considered unencumbered from the day of its consecration, still this burden of indebtedness lay upon the Jesuit community of the college and church, and must be discharged by them according to Canon



REV. STEPHEN A. KELLY, S.J.

Law. When Father Early was given supervision for the second time, he was verging toward old age; and on account of a certain timidity, fineness of feeling and sensitiveness, he was not inclined to be forward and pushing in soliciting needed financial aid from the people.

Thursday, March 4, 1875, the usual "Novena of Grace" in honor of St. Francis Xavier, was begun in the church at eight o'clock in the evening.

In September, 1875, there were three hundred and seventy-five boys and girls in the Sunday School. In November of this year, Father Rector himself took charge of the Saturday catechism class.

Father Denny had charge of the children and the Sunday School in 1876. On Sunday, May 28, of that year, the procession for the conclusion of the May devotions was a beautiful sight. It consisted of four hundred and twenty-five children, who moved along Calvert street to Read and back—the whole ceremony occupying two hours. The Sunday School, in September of this year, reopened with four hundred and eighteen children. On December 8 one hundred and thirty-three new members were received into the Sodality of the Blessed Virgin.

Sunday, April 29, 1877, Bishop Gibbons, then of Richmond, soon to be promoted to Baltimore as Archbishop, administered Confirmation in St. Ignatius' to three hundred and fifty persons.

On May 27 of this year there was again a beautiful May procession, in which were four hundred and fifty children, besides forty altar boys; they proceeded along Calvert street to Monument, then back on the east side of Calvert to Madison. On entering the church, they were met in the vestibule by the Provincial, Rev. Father Robert Brady, S.J., and the Rector; the flowers were laid on the altar of Our Lady, the acts of consecration were recited, and Father Provincial made a brief and appropriate address to the children.

Sunday, June 3, 1877, in accordance with the circular of the Archbishop read on the preceding Sunday, the celebration took place of the fiftieth anniversary of the episcopal consecration of Pius IX. There were about two thousand Communions. Great throngs were present at the services. There was Solemn High Mass, and as it was the Sunday after *Corpus Christi*, the procession in honor of the Blessed Sacrament took place after Mass. Vespers, *Te Deum* and solemn Benediction in the evening.

In October, 1877, Father Kelly was relieved of his charge as Rector. He had labored zealously for the congregation, had won their esteem and respect, and his departure caused much regret. He is remembered as a remarkably impressive preacher. He is now, in a venerable old age, located at old St. Joseph's Church, Philadelphia. Some Fathers must be mentioned who were prominent co-workers with him in the church.

In September, 1877, Father Peter L. Miller, S.J., died at St. Ignatius'. He was a native of Belgium but had been many years in the United States, and a considerable time connected with our church. He seemed to be gentleness and kindness personified, and during his long ministry of hearing confessions here, was a boon to many penitents, to whom he made the hard duty of Confession easy and pleasant. He was a man wholly without guile and of great innocence of life, entirely free from unpleasant austerity of manner. He was a skilled rubricist, and for many years performed the exact and most special work of preparing three editions each year of the *Ordo* or Calendar for the Mass and Breviary—for the Society of Jesus in the United States, for the diocesan clergy and for the Carmelite Sisters. For many years also he was in charge of the colored people and labored for their welfare with great earnestness and devotion.

From 1871 to '75 Father John B. Mullaly, S.J., was at St. Ignatius', and held the post of assistant Superior.

He had charge of the important work of the Sunday School; and both pupils and teachers of that date remember him pleasantly on account of his genuine kindness to all, his zeal and devoted attention to his work. Some of those intimate with him say that they heard from himself that the last years of his life he prayed, as other pious persons have done, that his death might be sudden, but not unprovided. And in fact at the Novitiate in Frederick, in February, 1901, at the age of sixty-eight, one day after dinner he received a sudden and fatal stroke of apoplexy. Before coming to Baltimore he had been chief Prefect of Discipline at Georgetown College, D. C.; and a United States Senator who had been under his sway when a student at Georgetown, recently writing reminiscences of his college days, speaks of Father Mul-laly as one of nature's noblemen; with a heart like a woman's, yet whose fidelity to every trust and obligation was perfect.

Father George Strong was at St. Ignatius' in 1871. He showed great energy in the notable improvements which, through his efforts, were made in the lower church. He was also most zealous in caring for the Sunday School and promoting its interests. Afterward he became one of the traveling missionaries, and after much labor for souls, died in Boston in November, 1881.

FATHER EDWARD MCGURK, S.J., RECTOR.

1877-1885.

Father Edward McGurk succeeded Father Kelly as Rector of the college and church. Under his zealous and prudent direction the various work of the church was actively pursued.

On Sunday, February 10, 1878, all the Masses were over by 9.30, and the Fathers went to attend the services at the Cathedral on the occasion of the conferring of the Pallium on Archbishop Gibbons.

On February 7 of this year the Holy Father, Pius IX, died; and on the 18th a Solemn Requiem Mass was celebrated at St. Ignatius' for his eternal rest, at which Father Denny preached. The church had been impressively draped in black.

On Sunday, May 26, took place the grand May procession in honor of Our Lady. Five hundred children, mostly girls, and nearly all carrying bouquets of flowers, proceeded up Madison to Charles and around by Monument street, attended by a guard of forty Knights of St. Ignatius. The bouquets were afterward placed on the Blessed Virgin's altar, forming a rich mass of flowers, and Father Denny preached briefly.

June 25 took place at St. Ignatius' the funeral obsequies of Mayor George P. Kane, whose upright, fearless, noble character was so well known and so much admired in Baltimore. There was a Solemn Mass of Requiem, with Archbishop Gibbons and many of the clergy in the Sanctuary. Governor Carroll, the State Treasurer, the City Council, judges of the courts, the Hibernian Society and an immense throng of people were present in the church. The Archbishop read the concluding prayers at



REV. EDWARD MCGURK, S.J.

the coffin, and a sermon was preached by Father William F. Clarke, which was eagerly listened to, was well received and seemed to have satisfied all.

March 2, 1879, a mission was commenced by Fathers Maguire and Jeremiah O'Connor, S.J., which lasted two weeks. Great crowds of men and women attended, and seven thousand persons came to Confession during the two weeks.

November 27, 1880, Rev. Abram J. Ryan, the noted Southern poet, arrived at St. Ignatius' and was the guest of the Fathers into the new year. He preached several times in the church, and on one occasion gave a reading of some of his poems in the Academy of Music, for the purpose of founding a medal to be awarded each year as a distinction in the class of Poetry in the college. Some of the verses contained in the charming volume of his printed poetry, were written here at that time.

Sunday, April 15, 1883, was celebrated the golden jubilee of the Maryland-New York province of the Society of Jesus, on completion of fifty years since it was constituted a *Province* by the Father General of the Society. The sanctuary of St. Ignatius' was decorated and beautified in exquisite taste. Pontifical High Mass was celebrated by Most Rev. Archbishop Gibbons, with Father Magnien, President of St. Mary's Seminary, as assistant priest, and Rev. Joseph Keller, S.J., President of Woodstock College, formerly Provincial, as deacon of honor. The scene in the sanctuary was such as has been rarely witnessed within the walls of St. Ignatius' church. A polished sermon was preached by Father William F. Clarke, whose life as a Jesuit reached back almost to the beginning of the Province. His text was from the 88th psalm: "Blessed is the people that knoweth jubilation; they shall walk, O Lord, in the light of Thy countenance, and in Thy name they shall rejoice all the day." He imparted a large amount of historical information concerning the Society of Jesus not easily obtained elsewhere.

At the termination of the Mass the Archbishop, by privilege granted by the Holy Father, bestowed the papal benediction upon the large congregation. The Mass was sung by a choir of sixty voices, with an orchestra of twenty pieces; and the effect was of the grandest character and most apposite to the solemnity of the occasion. The Holy Father had granted a plenary Indulgence, for all the Jesuit churches of the Province, to all the faithful who should attend the triduum of the jubilee and fulfill the other usual conditions.

During Father McGurk's term as Rector the church was again renovated. The plaster-work of the walls and ceiling was painted in pleasing tints and artistically gilded. A new and handsome altar-railing of cherry and brass was installed, and new pews of cherry were placed in the body of the church. Rows of many gas-jets were introduced near the ceiling, with an electrical arrangement, progressive for those days, by which they might be lighted at once. Handsome stained-glass windows were added, through which the sunlight entered with softness. Accordingly when, after having been four months in the hands of the workmen, the church was reopened on October 5, 1884, it revealed itself to the congregation in new beauty and charm; while it silently spoke the praises of the Rector's zeal and the generosity of the people who had seconded him in preparing a more worthy habitation for the Holy of Holies.

November 9, 1884, the third Plenary Council of Baltimore was opened at the Cathedral. During its sessions many of those engaged in it visited the Fathers at St. Ignatius' and enjoyed their hospitality.

On June 22, 1885, the church was closed for the tiling of the floor, and presented a new attraction when after some weeks the work was completed.

In July, 1885, Father McGurk was transferred from Baltimore and became Rector of St. Aloysius' Church and Gonzaga College in Washington. He had gained

success and popularity in Baltimore by the fidelity and ability with which he had performed his duties as Rector of St. Ignatius'. He was a man of refined scholarship, was a very good and earnest preacher, and his native piety and goodness shone forth in a charm of manner that won many hearts and keeps his memory still green in Baltimore. He showed himself an excellent financier in paying off nearly all of the debt that remained to the Fathers of the church and college. He was born in New York, but his parents afterward removed to Philadelphia, from which he entered the Society of Jesus in 1857 in his sixteenth year. He died in Massachusetts in July, 1896, at the age of fifty-four.

Some others must be mentioned who were co-workers with him in the church. Father Samuel Cahill, S.J., was here in 1882 as assistant Superior, also as director of the Sunday School; and those who were teachers or children in the latter still remember him on account of his zeal and courtesy. He is now one of the prominent Fathers at St. Francis Xavier's Church, New York, and, in his modesty, would not be pleased to read his praises here.

Father William Carroll, S.J., was here six years as assistant Superior to Father McGurk, also as director of the Sunday School. He made many friends here, by whom he is still remembered on account of his gentlemanly manners, his kindness of heart and his self-sacrificing zeal. He was known as the priest of the young men and the older men, as he gave special attention to their spiritual welfare and had great tact in influencing them for good, less disposed as they are to piety than the women. He was born in Massachusetts in 1842, and died at Georgetown College, D. C., in June, 1906, after having been for over a dozen years a suffering, helpless invalid, but at the same time a striking example of patience and cheerfulness.

Father Peter P. Fitzpatrick, S.J., was with Father McGurk during the years 1881-'86, and was to a great

extent acting pastor of the church. He had charge of the League of the Sacred Heart and the Apostleship of Prayer. He was a man of very strong faith, firm adherence to duty and self-sacrificing zeal; indeed his life was shortened by labors to which his zeal impelled him. He died at St. Ignatius' in December, 1886, at the age of forty-seven; he had been three weeks sick, but the end came suddenly when he was thought to be better. Forty priests and a full congregation attended his funeral at St. Ignatius', at which His Eminence, Cardinal Gibbons, read the final prayers over the remains. He was a native of Washington, D. C.

FATHER FRANCIS SMITH, S.J., RECTOR.

1885-1891.

Father Francis Smith succeeded Father McGurk in July, 1885. By good management he cancelled the remaining debt. Rev. Francis Ryan organized the Men's League of the Sacred Heart, a pious association which attained a membership of more than sixteen hundred men; and the "Catholic Association," an intellectual society of Catholic gentlemen, was formed, with the Hall of the college for its place of meeting. The Men's League still continues and flourishes, under the care of Father F. X. Brady, S.J., though its numbers have diminished since other churches have introduced it among their parishioners.

The events of the church during Father Smith's term are fresh in the memory of the congregation, as also are those of his successors—and they need not be told in detail. He was relieved of his charge in May, 1891, and there was great regret among the people at his departure. He had been devoted to their welfare, was a popular confessor, had brought the men's and women's Sodality to great perfection of organization, and had won the attachment of many by his kindness and sympathy. He died in Boston in December, 1897. He had been aided very substantially in his work for the congregation by Father Francis Ryan, whose genial and magnetic character is still remembered, as well as his singular gifts as a preacher and his earnest and successful zeal.

FATHER JOHN MORGAN, S.J., RECTOR.

1891-1900.

Father Morgan succeeded Father Smith in May, 1891. Under his direction the work of the church was pursued with energy along its various lines. Less than a year before his advent St. Agnes' Reading Circle had been begun, a literary society of ladies, under the direction of one of the Fathers. It continued its work during his term and with his aid, and prospered; and the older members say that it has given them much valuable information, especially on subjects that touch the Catholic Church or Catholic truth. The monthly meetings still continue, which, in accordance with feminine taste, include the light and the serious, the grave and the gay. The program for each meeting now, as for some years past, is: vocal and instrumental music; an elocutionary recitation or reading; a written paper in review of some important book; critical study of the Bible, by the Director; interesting gleanings from the press; verbal exchange of views by the members.

A great work of Father Morgan's was the erection of the new building of the college, which was completed in 1899, and blessed by His Eminence, Cardinal Gibbons, in October of that year. More important, however, in a chronicle of the church, is the renovation of it effected by him the same year. It was painted externally and the cross on top regilt. In the interior the plaster-work of the walls and ceiling was elegantly painted in tints and in part touched with gilt. The new electric lighting was introduced, and the new steam-heating apparatus of the college was extended into the church. The organ also was taken apart and its defects were remedied; and a



REV. FRANCIS SMITH, S.J.

new hydraulic motor was introduced. The improvements were completed by the end of October, 1899, and in the little *Church Journal* of November earnest thanks were returned to all who had contributed so generously toward meeting the large expense incurred. The lower church also was painted, and new windows of stained and frosted glass were put in place.

Father Morgan was relieved of his charge in August, 1900. He possessed the old-time Maryland geniality and *bonhomie*, and, as a consequence, won a large circle of friends in Baltimore. His kindly traits of character are still fresh in the memory of friends. He was born in St. Mary's County, Maryland, in 1838, entered the Society of Jesus in 1857, and was ordained priest at Woodstock College in 1872, by Bishop—now His Eminence, Cardinal—Gibbons. He died at St. Aloysius' Church, Washington, in November, 1906.

Father Morgan was not alone in his labors for the congregation, and other Fathers, his co-workers, must not be forgotten. Father Joseph Ardia, S.J., was at St. Ignatius' in its early years, and he was here since 1885 or '86 until his death. He was an Italian from Naples, but left his native land in 1848 and came to the United States. He is remembered by many here as the kind, sympathetic and enlightened confessor and director. He died in February of this year, 1907, at the venerable age of ninety-one.

Father Edward Boone, S.J., was at St. Ignatius' a number of years between 1868 and '74. He returned here in 1890 and became the devoted and esteemed chaplain of the Penitentiary, Jail and House of Correction. In this position he had a varied and interesting experience and accomplished much good, but was obliged to relinquish these duties to another a couple of years ago, on account of increasing age and health somewhat impaired.

Fathers Sumner and Chester, S.J., are well remembered by those who received the benefits of their ministry. They were both untiring in the Tribunal of Penance, and made the harsh duty of confession easy and sweet to many; while the latter also, with more youth and health, was most devoted in his attendance on the sick and his care of the Sunday School.

The fruits of the ministry of Fathers Cowardin, William Doherty, Sheerin and Miles McLoughlin, S.J., also were reaped by many; in whose memories their zeal and devoted services are still fresh and need not be recorded here.



REV. JOHN MORGAN, S.J.

FATHER WILLIAM P. BRETT, S.J., RECTOR.

1900-1901.

Father Brett succeeded as Rector in August, 1900. During his incumbency the old century came to an end and the twentieth century was ushered in. The Solemn High Mass at midnight on January 1, 1901, followed by the singing of the *Te Deum*, was very impressive and devotional.

A jubilee was granted for this year by the Holy Father, and the time from February 1 to July 31 was fixed by His Eminence for gaining it. During this time visits had to be made to four churches for fifteen days, St. Ignatius' being one of them; and many scenes of edification were witnessed when great numbers from different parishes made these visits together in procession. If the truth is told, it was a large body of men from St. Ignatius', including merchants, professional men, etc., that began these processions, and by good example invited imitation. It was to the honor of the city that non-Catholics treated those peaceful demonstrations of Catholics with respect, and that no insult was offered.

Father Brett was less than a year Rector of St. Ignatius', as in June, 1901, he was transferred to the responsible post of Rector of Woodstock College, the house of higher studies in philosophy and theology for young men of the Society of Jesus. He was recognized as a man of superior scholarship, of eloquence as a preacher, and of sincere piety.

Mention may be made here of the societies of ladies connected with the church who have given their time and labor for the benefit of the poor. The *Mary and Martha Society* was instituted in the first years of the church, and

included some of the most prominent ladies of the congregation. They met once a week to sew, and in this and other ways did much to relieve the poor of the parish, who were formerly much more numerous than now, when the parish limits were more extensive, before some of our present churches were built. At length, when Father Smith was Rector, as the diminished poverty in the parish did not seem to demand their services, they disbanded.

Before long, however, they were succeeded by the *Ladies' Auxiliary of St. Vincent de Paul*, who were organized not merely for the poor of the parish; their zeal and charity were to be as wide as the city. They have provided clothing for the needy ones of Christ, visited them in their homes, visited Bayview almshouse, and indeed they have made a noble record of zealous charitable work done. *St. Ignatius' Church Journal* for May, 1907, gives a long list of the officers and members, and says that during the season just closed "768 pieces of clothing were given to the poor, and the recipients of same represented many parishes in our city. Sixty visits were made to the poor in their homes, many donations of money were given to parties in absolute need, homes and employment were found for those who sought work, a child was sent to school, comforts and nourishment given to the sick, doctor and nurse engaged for them, and last, but by no means least, the priest, for the spiritual welfare of the ones attended." They also express "sincere gratitude to Rev. F. X. Brady, S.J., the Spiritual Director of the Society, for his universal kindness."



REV. WILLIAM P. BRETT, S.J.

FATHER JOHN F. QUIRK, S.J., RECTOR.

1901-1907.

Father John F. Quirk succeeded as Rector in June, 1901. The work of the church along its various lines has been pursued with energy since his accession.

In the last week of November, 1902, took place the Golden Jubilee of the College, on the completion of fifty years of existence. It continued several days, and on Thanksgiving Day, November 27, there were solemn services in the church, of a most brilliant character, not soon forgotten by those present. The procession, composed of many clergymen in cassock and surplice and a great number of students and alumni, started from the college entrance on Monument street and passed along Calvert street to the entrance of the church. There was a thrill of surprise on entering, on account of the striking beauty of the decorations, which seemed to present a veritable fairy scene. There were forty-five altar boys, elegantly vested, who made all their movements with the utmost precision and grace; and there was a very full congregation. The music was rendered by a very full choir, with organ and orchestra. The celebrant of the Mass was His Eminence, Cardinal Gibbons, who was attended by a number of distinguished priests; and a most eloquent and magnetic sermon was preached by Rev. John A. Conway, S.J., of Georgetown College, D. C.

Father Quirk has as active co-workers for the welfare of the congregation, especially Fathers Francis X. Brady, S.J., and Francis P. Powers, S.J. Father Brady has been here since 1893, and acting pastor of the church since 1895; and Father Powers has been his associate for some years. The former is doing excellent work in particular

in conducting the Men's League of the Sacred Heart and drawing a large number of gentlemen, its members, on the Saturday before the third Sunday of each month to perform the duty of Confession with simple faith, and approach the Holy Table on the third Sunday at a special Mass in the lower church for their benefit, with special music.

The novena in honor of St. Francis Xavier before March 12, the day of his canonization, known as the "Novena of Grace," for which special indulgences have been granted by the Holy See, has been largely attended in St. Ignatius' the past decade of years, with great effect in awakening piety. During the last three years there have been three crowded congregations through the nine days, one at four o'clock P. M. in the upper church and two at eight in the evening, respectively in the upper and lower churches.

The work of Rector and associates is fresh in the memory of the people; and no doubt they themselves, rather than read their praises here, would prefer that the Eye of God should see and His Hand record in the Book of Life their hallowed labors for the welfare of souls, performed in old St. Ignatius' Church.



REV. JOHN F. QUIRK, S.J.

FIFTIETH ANNIVERSARY

PRELIMINARY CELEBRATIONS
OF
THE SODALITY AND THE LEAGUE OF
THE SACRED HEART

On Wednesday evening, April 3rd, the Sodality of the Blessed Virgin Mary began the series of celebrations which were to take place in honor of the Jubilee of the Church. The altar of the Queen of Heaven was beautifully and artistically decorated with lilies and Easter flowers. An arch of electric lights was strung around the marble statue of Our Lady, while the altar itself was ablaze with lights. The office of the Blessed Virgin was devoutly recited by the members of the Sodality. The *Magnificat* and the *Ave Maris Stella* were sung by thirty-six choristers, in white cassocks and lace surplices, selected from the Sanctuary boys. After the office had been said, Father Francis McCarthy, S.J., of Gonzaga College, Washington, D. C., preached an eloquent sermon in praise of Our Lady. He congratulated the Sodality on the love and the devotion which have marked the members of the Sodality of St. Ignatius' Church for the past fifty years.

During the solemn benediction of the Most Blessed Sacrament, which was given by Rev. Fr. Quirk, assisted by Father Keating, who was deacon, and Mr. Wm. M. Stinson, who was sub-deacon, the act of consecration to the holy Mother of God was read by Father Keating, the director of the Sodality. The members repeated this beautiful act after the director, thus consecrating themselves anew to their holy Mother.

These most impressive services were concluded with the hymn, "On This Day, O Beautiful Mother," which

was sung by the whole congregation. The quiet and devotional solemnity of this meeting of the Sodality, the oldest society in the Church of St. Ignatius, was, in every respect, a fitting opening for the grander days of celebration which were to follow.

The Apostleship of Prayer, or League of the Sacred Heart, had its Golden Jubilee celebration on April 5, at eight o'clock in the evening. Twenty-two promoters were confirmed in their office by the reception of their official diplomas and indulgenced crosses. Father James F. Dawson, S.J., professor of theology in Woodstock College and a Loyola College graduate in the class of 1882, preached.

The preacher sketched the history and development of the Apostleship of Prayer and pointed out with great clearness the apostolate that each individual is called upon to exercise, and how admirably this can be done through the means offered by this association. He told his hearers that the Confraternity of the Sacred Heart had been organized by Father Charles King, the first pastor of St. Ignatius', in 1859. Twenty-seven years later this association was reorganized by Father Frank Ryan and became the League of the Sacred Heart. He was the first to carry on the devotion under the newly prescribed rules of Pope Leo XIII, and under his directorship the growth of the League was extraordinary.

To-day 4,641 League leaflets were distributed by the promoters of St. Ignatius' Centre. The speaker referred to the zeal of Father Peter Paul Fitzpatrick, S.J., and that of other directors.

Father Wm. J. Tynan, S.J., superior of St. Thomas', Maryland, who had largely coöperated in reorganizing the Apostleship of Prayer in 1886, officiated at the services and received the new promoters.

CELEBRATION
OF THE
GOLDEN JUBILEE OF ST. IGNATIUS'.

Months beforehand it was announced that the Jubilee would begin with Solemn Pontifical High Mass on Sunday, April 7, 1907, with Bishop Thomas D. Beaven, of Springfield, Mass., as the celebrant; he had been an instructor in Loyola College many years previously, before his ordination to the priesthood. His Eminence, Cardinal Gibbons, was to be present on his throne in *Cappella Magna*, the sermon was to be preached by Bishop P. J. Donahue, of Wheeling, W. Va., and a large number of the clergy were expected in the sanctuary. Solemn Vespers were to be sung in the evening, with Very Rev. Joseph F. Hanselman, Provincial of the Society of Jesus, as celebrant, and Rev. Timothy B. Barrett, S.J., professor of Moral Theology at Woodstock College, as the preacher.

Monday evening, April 8, at eight o'clock, a reception was to be tendered in the large hall of the college, by the ladies and gentlemen of the congregation, to His Eminence, the visiting Bishops and the Fathers of St. Ignatius'.

Tuesday morning, April 9, a Solemn Mass of Requiem was to be offered for the deceased members of the congregation and benefactors of the Church.

And this program was carried out faithfully.

FIRST DAY.

SOLEMN PONTIFICAL, HIGH MASS.

Sunday morning was not fair, but cloudy and rainy; and hence the plan that the procession should pass along

Calvert street, from the door of the college near Monument street to the church door near Madison street, was abandoned. About a quarter to eleven the cross-bearer, followed by the altar boys, nearly forty in number, many priests, diocesan and regular, the Right Rev. Celebrant, and finally His Eminence, started in procession along the corridor of the college towards the church. They proceeded along the lower part of the edifice and up the middle aisle to seats in the sanctuary, from which the railing had been removed to allow a temporary extension as far as the foremost pews. The scene in the church, with its elegant architecture and brilliant decorations, was fairy-like in beauty. Near each side entrance to the sanctuary was a large arch wreathed with ferns and covered with small electric lights. There were flowers and candelabra and many lights on the altar, and festoons of electric bulbs over the sanctuary; while the large painting of the Mother of God on the ceiling was girdled with electric lights. His Eminence was promptly on his throne at the Gospel side, with Very Rev. Joseph F. Hanselman, Provincial of the Society of Jesus, as assistant priest, and Very Rev. Edward R. Dyer, D.D., President of St. Mary's Seminary, and Very Rev. D. J. Flynn, LL.D., President of Mount St. Mary's College, as chaplains.

Bishop Beaven began the Mass promptly, which he sang with full, resonant voice and correct musical intonation. His attendant priest was Rev. William A. Fletcher, D.D., Rector of the Cathedral, and the deacon and sub-deacon were Rev. W. S. Caughy, of Washington, and Rev. Laurence J. McNamara, Pastor of St. Bridget's Church. The excellent master of ceremonies was Rev. Francis Doory, of Elkridge, Md., assisted by Mr. John T. Viteck, S.J. The performance of the sacred function of the Mass was devotional and impressive.

After the singing of the Gospel by the deacon, Bishop Donahue ascended the pulpit, which for convenience of

space had been moved for the occasion to the south wall of the sanctuary, and in front of the altar of Our Lady. The sermon of the Right Rev. preacher was eloquent and beautiful, was listened to with attention and made a very deep impression. He spoke of the providential establishment of the Society of Jesus by St. Ignatius as a great aid to the Church in its grave troubles in the sixteenth century; then of the labors of the Society in Maryland from the time of the landing of the *Dove* and the *Ark*; and lastly of the zealous work of the Fathers during the past fifty years in St. Ignatius' Church, Baltimore. The sermon will be given in full in a later part of this record. Bishop Donahue was attended in the sanctuary by Very Rev. Felix Ward, Superior of the Passionist Monastery, and Very Rev. Thomas Donovan, Superior of the Josephites.

The music during the Mass was very elaborate, beautiful and impressive—the choir of vocalists being accompanied by an orchestra in addition to the organ; and much credit was due to all concerned, especially to Miss Helen Linhard, the accomplished and courteous organist and leader of the choir.

The following is the programme of the music of the Mass:

Vidi Aquam.....	<i>Luchesi</i>
Processional—O-Filii.....	<i>Sanctuary Choir</i>
Kyrie.....	<i>Cherubini in C</i>
Gloria.....	“ “
Gradual—Anima Christi.....	<i>Rothwell S. J.</i>
Emitte Spiritum— <i>A Capella</i>	<i>Schuetky</i>
Credo.....	<i>Cherubini</i>
Offertory—Alma Virgo.....	<i>Hummel</i>
Sanctus.....	<i>Cherubini</i>
Benedictus.....	“
Agnus Dei.....	“
After Mass—Unfold Chorus.....	<i>Gounod</i>
Processional.....	<i>Guilmant</i>

The following portion of a letter, written the next day to the Rector of St. Ignatius', Rev. Father Quirk, will be found appropriate. It was from a trained musician of cultivated taste, a gentleman who had much experience of church choirs. He says: "I was present at your Jubilee yesterday morning and enjoyed everything. The Mass was beautiful, the sermon splendid and the music delightful to the trained ear. The tone color of the music could not have been better; even the high tones of the soprano showed the soft violin quality so dear to music lovers. Altogether I spent a most enjoyable time as far as music was concerned, not omitting the most enjoyable spiritual beauty of the Mass."

The altar boys in their neat vestures showed their usual exact regularity of movement, the chief acolytes among them being Messrs. Charles E. Egan, John Cullan, W. Paul Brown, Eugene May and William Hooper. The cross-bearer who led the procession was Mr. Edward P. Duffy, S.J. The clergymen present, besides those mentioned already, were:

The Very Reverend—

Thomas B. Donavan, Superior of the Josephites.

Antony Maas, S.J., Rector of Woodstock College.

David H. Buel, S.J., President of Georgetown University.

Felix Ward, C.P., Rector of the Passionist Monastery.

Edward X. Fink, S.J., President of Gonzaga College, Washington.

J. A. Burns, C.S.C., Superior of Holy Cross College, Washington.

Cornelius Gillespie, S.J., President of St. Joseph's College, Philadelphia.

John F. Quirk, S.J., President of Loyola College.

The Reverend—

W. A. Starr.	W. A. Fletcher, D.D.
James F. Donahue.	Ferdinand Bott, C.S.S.R.
Thomas B. Hughes.	P. J. Stanton.
O. B. Corrigan.	John J. Murray.
William T. Russell.	A. B. Leeson.
G. W. Devine.	Thomas O'Donoghue,
James Holden.	C.M.
George A. Dougherty.	M. A. Fenne.
Thomas E. Stapleton.	Joseph F. McGee.
J. E. Graham.	M. F. Dinneen.
Maurice Cahill.	J. McCarthy.
Joseph A. Foley.	Thomas J. Kenny.
Frederick Delaney, Bos-	Sidney Hurlbut.
ton.	P. Di Paola.
John W. Melody, D.D.	Thomas Madden, New
Henry Shandelle, S.J.	York.
Francis Connell, S.J.	Albert G. Brown, S.J.
M. F. Byrne, S.J.	John Conway, S.J.
William J. Tynan, S.J.	P. Quill, S.J.
T. B. Barrett, S.J.	James Dawson, S.J.
Francis P. Powers, S.J.	Francis X. Brady, S.J.
Edward D. Boone, S.J.	J. J. McLoughlin, S.J.
Augustus Duarte, S.J.	James T. Casey, S.J.
John J. Ryan, S.J.	M. F. Purtell, S.J.
James I. Shannon, S.J.	John E. Condon, S.J.
John S. Keating, S.J.	Joseph Zwinge, S.J.

Messrs.—

Augustus Fremgen, S.J.	William Stinson, S.J.
Cornelius Murphy, S.J.	Louis Young, S.J.

Those only were to be admitted to the church who presented tickets, which had been given to all the pew-holders and holders of seats who desired them. There was a large and distinguished congregation present, and they manifested throughout the services great reverential attention and devotion.

Soon after the Mass His Eminence, the two Bishops and all the clergy present proceeded to the large gymna-

sium hall of the new college building on Monument street, where they were the guests of the Fathers of St. Ignatius' at a very enjoyable dinner. It was served under the direction of Mr. Jerome Joyce of Hotel Joyce. It was a very social occasion and the time passed quickly and agreeably in lively and pleasant conversation. The enjoyment was heightened by an orchestra stationed behind palms in a corner of the hall, which furnished exquisite music and drew forth admiring comment. After some time had passed, Rev. Father Quirk, Rector of the church and college, arose and made a few informal remarks, in which he thanked His Eminence, the Bishops and all the reverend guests for their presence, and expressed his pleasure at this family reunion of the clergy of the archdiocese. He said indeed that it should be the part of Very Rev. Father Hanselman, his Provincial, who was near him, to make this address; but he had kindly deferred to the speaker. He said also that, while Bishop Donahue in his sermon had given very great praise to the Society of Jesus, yet it behooved himself and the other members of the Society present to acknowledge humbly how far they were perhaps from deserving those praises for themselves individually. His Eminence then arose and with a smiling face expressed how much pleasure he felt on the occasion. He said also that he was specially delighted to hear from the sermon of Bishop Donahue, of the large number of priests, even diocesan priests, who had received their classical education wholly or in part at Loyola College; and he took pleasure, he said, in commending the college to those of his clergy who wished a collegiate education for youth under their care.

Without further speech-making, when justice had been done to the viands and the social pleasure had been enjoyed to contentment, the guests departed from the dining-hall; and the impression seemed to be that the first part of the Jubilee celebration could not but please every refined taste, and was a matter of congratulation to the Rector and Fathers of St. Ignatius'.

SERMON OF BISHOP DONAHUE.

"Remember the days of old; think upon every generation; ask thy father and he will declare to thee; thine elders and they will tell thee." (Deuter.: XXXII, 7.)

YOUR EMINENCE, RIGHT REV., VERY REV., AND

REV. FATHERS, DEARLY BELOVED IN CHRIST:

Although not the greatest of the soul's faculties, memory is that which affords much pleasure or much pain. The future we may not know, or at most, but dimly guess. The present is ever lapsing into the past, the irrevocable past. If we have misused that past then, howsoever much we may deplore it, we cannot turn back the wheel of time. In perhaps the most moving passage of all profane literature, the Tuscan poet puts into the mouth of the erring woman in *Inferno's* shades the words:

"No greater grief than to remember days of joy,
When mis'ry is at hand."

Which another bard, writing in our mother tongue, re-echoes when he sings: "Sorrow's crown of sorrow, is remembering better things." But if life has been well spent, crowded with noble aspirations, flowering into noble deeds, filled with love given and returned, marked by self-sacrifice, that golden key to happiness, crowned with success and resultant honor, then, whatsoever in the years to be befall us, we have—in memory—a paradise from which no power can drive us, a light of other days irradiating any present gloom; a harbor, a sanctuary whither we can flee when the storms of life beat upon us pitilessly. Thus, either as individuals, as families or congregations, we love, even if it be with some admixture of regret, or even pain, to remember the days of old, to inquire into the fortunes of every generation. We ask our fathers that they may declare to us, our elders and they will tell us. Where oral tradition fails us, we search the written or the printed word in archive, register, family document, or in the historian's ordered recital.

It is such a purpose and such an occasion that brings us here to-day, to pause in the journey of life, to recall the days of old and those who wrought in them, to recall our youth, and the friends of our youth, and reaching back to other generations, to ponder with all reverence and gratitude the workings of Divine Providence in making us, and fashioning us into what we are to-

day. Now, to understand and rightly appraise our present, we must go back not merely along the track of the fifty years we are celebrating, but farther still, into the days of old. The present is the offspring, the development of the past.

The fifteenth century was drawing to its close. Unrest and upheaval marked its waning years. Schism was coming to a head in England, apostasy in Germany, in France revolt. The Church, that Divine institution, with its human element, was waging a hard and apparently a losing fight. On every side the armies of the Lord were hard pressed, and fierce onslaughts from without were made more effective by weakness and vacillation from within. Faith was decaying and morals corrupt. Where must the poor distracted Church turn in her extremity, where find a champion to snatch victory from threatened defeat? Brethren, you know the story! Just as Almighty God raised up Athanasius to oppose Arius, Cyril to front Nestorius, just as he formed the godlike intellect of Augustine to crush Pelagius, and Dominic and Francis to combat the fury of the Albigenses, and the growing unfaith of the world, so, in that supreme hour, he brought into the lists, another warrior to do doughty battle for the faith. Never in the Church's history did the bane and the antidote appear so contemporaneously; never was a remedy so swiftly applied to the deadly and far-reaching disease. Ignatius was called to stem the tide of battle. Brave heart! dauntless soul, but thirsting for human love and human glory, Almighty God, in His Providence, led him through a novitiate of wounds and anguish. He laid him on a bed of pain, conducted him into the wilderness of enforced solitude, and there spoke to his soul! He took the man with all that was noble and heroic in his human nature, and building upon it, fashioned him into the mould and stature of the saint. The gallant knight of Pampeluna became the knight of Christ. He, who had loved above all things to drink delight of battle with his peers, became God's champion in fiercer strife. He buried himself in the solitude of Montserrat to purge his heart of all things earthly. Human love he renounced for the great love—the love of God; worldly glory for which he had yearned, he now laid aside for the only glory, the greater glory of God. In the flower of his manhood, at the dawn of Annunciation Day, 1522, after a whole night's vigil in fasting and prayer, he hung his sword on a pillar of the monastery altar there, and went forth to found the Society of Jesus!

After years of study and meditation—for the works of God ripen slowly—let us next consider this transformed knight limping up Montmartre's slope in Paris, to meet those six illustrious

brothers in spirit—Lefevre, Francis Xavier, Laynez, Salmeron, Rodriguez, and Bobadilla. There in the hillside chapel at the dawn of the feast of the Assumption, 1534, they took their solemn vows and enlisted as soldiers of Jesus Christ. Oh! my brethren, the far-reaching influence these two events at Montserrat and Montmartre, respectively, have exerted upon the Church of Christ and upon millions of souls! Think upon every generation of those gained to God! Truly are they golden days in the world's record, they are days of old which we should lovingly recall, and, casting aside the reading of the shadowy and half mythical Arthurs, Sir Galahads, and Bediveres—dwell with grateful and loving hearts upon the spectacle of these real heroes and their spiritual progeny, who were to convert whole nations, fight valiantly under the standard of the Cross, teach truth to old and young, live lives of poverty, chastity and obedience, and in countless instances, lay down those lives and give their blood in the sacred cause they had espoused!

At Montserrat and Montmartre, the evangelization of this Maryland was in germ. Ignatius was a babe at his mother's breast when the intrepid Genoese sailed into the lonely, uncharted Atlantic to add this hemisphere to the known world. In his wake the sons of Loyola later came to win the red man to Christ. These were followed by other Jesuit missionaries, who settled in this colony and, in the midst of the wilderness, gave their whole lives to the preaching of the Gospel. In the annals of this State, yea, in the annals of the Nation, their labors and sacrifices will ever be gratefully recorded. They taught your forefathers, moulded them to the Christian life; and you, their descendants, will ever hold the names of Andrew White, John Altham, Thomas Gervase and the others of the band, in benediction. They furnished to this See, the cradle of Catholicity in America, Carroll and Neale—illustrious and venerable names—the greatest of Marylanders. The day's festival is honored by the presence of their illustrious successor—His Eminence, our beloved Cardinal Archbishop.

There too, at Pampeluna, Montserrat and Montmartre, in the foreknowledge of God, existed that line of devoted Pastors and Assistants who, for more than half a century, have ministered faithfully to you and yours. Many of you here remember a part of those days of old—I will dare to interpolate one word—those *brave* days of old—the days of struggle and humble beginnings, aye, the days of misunderstanding and contradictions—the days of strong faith, when you were taught by such priestly and zealous men, as the large-minded Early, the eloquent Clarke, O'Callaghan,

the learned, killed at sea while engaged in the Divine office, the saintly Ciampi, the devoted McGurk and fatherly Kelly, the earnest and energetic Francis Smith, the big-hearted John A. Morgan who, to the brain of an organizer, united a heart so tender, that his memory is dearly cherished in the hearts of his people and his associates alike. Then come the erudite Brett, still living and called to higher responsibilities, and the present Rector, whom I shall not praise further, than to say, he has nobly lived up to the traditions of his predecessors, with the zealous co-operation of his devoted Assistants. Nor upon this day of sacred memories must I pass unnamed, Ward and Sourin, King and Fitzpatrick, Denny and Forhan, Miller, the friend of the colored people, and founder of their first church, nor Chester, the friend of all; saintly Ardia, who passed away but as of yesterday to his eternal reward, after fourscore and ten years of a life given whole-heartedly to God's service. Others, too, there are in plenty, who escape my mind, but what reck they of that! The all-seeing eye of God beheld their labors, and they are now enjoying His exceeding great reward!

If the spirits of the just made perfect have cognizance of what passes here below—and who can doubt it—all these are with us to-day, though unseen, keeping Jubilee with us! They have finished their course and have received their crowns of everlasting glory! They are interceding for us who have still perhaps a long way to go, and praying that we, as they, may strengthen ourselves with the Bread of Life, and so journey safely to Horeb, the Mount of God! For these broke to you and to your fathers that Bread of Life, and day and night, year in and year out, at the altar, in the Sacred Tribunal, in the class of Catechism, in the Professor's Chair, at the bedside of the sick and the dying, yea, even down to the edge of the grave, have discharged the noble ministry of teacher, preacher and priest of God.

Yes! when we recall the bygone days, our hearts are moved to tender affection for this sacred place. At these altars, during the period we are commemorating, the Holy Sacrifice has been offered over one hundred thousand times, the Sacrament of Penance millions of times received. These hallowed spaces are redolent of memories of baptisms, weddings, funeral obsequies, processions, missions, first communions and confirmations; while myriads of earnest prayers from joyful or sorrowful hearts, have winged their flight to the throne of grace. Is it any exaggeration to say, that the very walls are steeped in and saturated with the spirit of holiness! Nor have you been unresponsive to the Divine inspirations and assistance here received. This congregation

stands preëminent for faith and solid devotion. In the last few weeks the Church has been besieged and thronged by devout worshippers. The sons of Loyola still wage relentless war against the spirit of Jansenism. It has been their glory, by encouraging frequent Holy Communion, to establish the most affectionate relations between their flocks and Jesus in the adorable Sacrament, thus anticipating, if I may say so, the heart's desire of our Holy Father Pius X. I say it with deep conviction and unfaltering assurance, that you of the Laity should thank God that, for all these years, it has been your happy lot to be led by men such as these into the pastures of eternal life! I know your deep affection, your reverence, for them. Other pastors indeed are respected, esteemed, loved, but there is a something added here, a something peculiar, special, and at first blush indefinable, unexplainable. But is there, in fact, no explanation? Can we not account for this special regard which resembles that we entertain for those of our own blood? One of the most learned writers of to-day lays it down that the essence and spirit of the Exercises of St. Ignatius, and the peculiar destiny of his followers, are embodied in this passage of St. Paul's Epistle to the Hebrews:

"Laying aside every weight of sin that surrounds us, let us run by patience to the fight proposed to us. Looking on Jesus, the Author and Finisher of Faith, Who, having joy set before Him, endured the Cross, and now sitteth on the right hand of the throne of God.

"For think diligently upon Him that endured such opposition from sinners against Himself, that you be not wearied, fainting in your minds." (Heb. XII, 1-2.)

Herein, brethren, lies what I deem to be the great reason of the peculiar bond uniting you with your Pastors. A life lived upon the lines of St. Paul's text, must needs extort the profound regard and lasting affection of those privileged to witness it and to understand it. What more touching spectacle than to behold a man in the flush and heyday of his youth, with wealth often and position within his reach, and having joy proposed to him—the joy of liberty, the joy of human love, so holy and tender in its place, the joy of kith and kin and home, the joy of human achievement—rejecting all these and deliberately enduring the Cross, enduring a life of self-denial, of adherence to rigid rule, giving up that sweetest possession, his own will, in imitation of his Lord Jesus Christ!

"Despising the shame!" What shame? Upon the ignominy, shame and humiliations of Christ I need not here attempt to dilate. They are writ large, with majestic simplicity, upon the

papers of the Gospels, and in many a deep and loving commentary. You have just emerged from a long season devoted to the consideration of the Sacred Passion. But what is the shame which the young Jesuit faces? I answer, three centuries and a half of accumulated calumny, vituperation and derision. We learn from our Catechisms that the Church has four marks of her divine origin: She is One: She is Holy: She is Catholic: She is Apostolic. To these might fairly be added a fifth—She is eternally persecuted! The history of Christianity amply attests it. From her first three centuries of blood, down to this hour, she has ever suffered the persecution and shame of the Cross. Through the ages she has been exposed to insult and obloquy. There has been no truce. She has never rested on her arms. She has ever been in the thick of the fight; and in modern times the Jesuits have ever stood in the forefront, receiving the most grievous blows! And as our blood tingles, and our hearts beat high, witnessing deeds of prowess upon the battlefield, against strong foes, so they instinctively go out to those who struggle in the van, bearing the brunt of the onset and the wounds in the great war against the forces of evil.

"Despising the shame!" Although, thanks be to God, they have been received in these United States with respect, and even honor; although thousands of our separated brethren have reposed in them that great trust, the intellectual and moral training of their children, yet in other countries what a conspiracy of abuse and often coarse calumny has been, and is, constantly hatching against them. How the plain words of the immortal author of the Exercises have had distorted and insidious meanings read into them! The teachings of these theologians have been construed into meanings which, if justified, would shock the moral sense of a savage. What political or social disaster has there been that has not been laid at their door! Even the sacred name of their Society has been sought to be made in an insidious meaning a part of our mother tongue. Nothing seems too vile, shameful, monstrous, to be attributed to their sinister influence. But calumny and indiscriminate abuse have ever been their portion; and their greatest saints, like Francis Xavier, have ever been perturbed if things went smoothly and the sword of persecution were sheathed. Assuredly they have been, for all the years, of the Company of Jesus! He was the victim of calumny, from the inception of His public life: so with these. Christ was condemned to death on false testimony: so with these. In His hour of distress He was abandoned by all save a few friends: so also were these. He was put to death and laid in the tomb, and His cause

seemed utterly lost forever. These were suppressed and, as it was thought, for all time. He rose triumphant in three days: these, if I may reverently pursue the parallel, after forty-one years!

This close, loyal, loving adherence to Jesus in His shame and sufferings, constitutes, I take it, the great reason why you, who know them as they are, and the pure, self-sacrificing Christlike lives they lead, cleave to them with a devotion which is the astonishment of the world. Neither has your sympathy been confined to mere feeling. You have given your sons and daughters as recruits in the great work of God! Nearly forty members of the present Clergy of this Diocese received their first training in piety and learning from the Fathers of this Parish. Five of the Redemptorist Order, and four of the Lazarist Fathers were similarly fortunate. Twenty youths gave themselves to God under the banner of the titular Saint of this Church; while maidens in great numbers turned their backs upon all the world could offer, and filled the convents of the Visitandines, the Sisters of Mercy, the Carmelites, and other religious orders.

In the list of the first pewholders, as also in the later and present lists, I notice many names, some of State and others of National interest, whose families have given of their best to the cause of patriotism and religion.

Few congregations anywhere can boast so many women, without the vows indeed or inclosure, or the rule, but with the true religious spirit; and the faith and devotion of the men, as exhibited in the solid array of league or confraternity, bear eloquent testimony to the labor of those who minister to them.

We have been making a rapid and most inadequate survey of the past. Now a few words as to that past, and as to the future. I see before me the young and the light-hearted, those in the meridian of life, as well as the aged and the grave. This day's celebration carries with it its own lessons to all. To all I would repeat: Remember with tenderness, with profound gratitude to Almighty God, the days of old in this parish and in this Church. Think of the heroic six—the first band of Jesuits who made their sacred vows at Montmartre, three hundred and seventy-three years ago! On that far off day in mid-August, Almighty God was making provision for your souls, not yet in being. Think of the innumerable servants of God, deriving their spirit from that little band of the elect of the glorious Founder—of St. Francis Xavier, the Apostle of the Indies, St. Francis Borgia, St. Aloysius, St. John Berchmanns, St. Francis Regis.

Consider the vast attainments of the theologians—Suarez, Vasquez, de Lugo, Toletus, Maldonatus, Franzelin—and in the department of morals—Gury, Ballerini, Laymann, Lehmkuhl; in philosophy—Conimbricenses and Liberatore; in asceticism—Alvarez, Rodriguez, Scaramelli and Grou; dwell tenderly upon the memory of the martyrs who, in every land, have given their blood for the faith; and of the work of all those men who, in this parish, have so nobly, yet so unobtrusively labored,—and we may by God's grace realize the large space they filled in the divine economy of Salvation, and how important it is that others take their place when they are spent, to labor for souls. For, although the poor foolish world may not acknowledge it, it has dire need of the Jesuit yet. Wherever and whenever the clear white light of investigation is turned upon it, it is found to be afflicted with many grievous wounds. At a time when men are beginning to ignore the precepts of the Holy Bible, and treat the Ten Commandments as a set of obsolete statutes, the world needs the Jesuit, whose life is the fulfilment, not only of the precepts, but of the counsels of the Gospel. When the greed of wealth is a mania, an obsession, it is good and steady to the plain, God-fearing man to behold the Jesuit with his simple cassock and plain breviary—about all his possessions in the world! In the midst of the play of unbridled passion and gross sensuality, it is good to know that some are clean of heart. When the world is filled with unrest, by reason of pride, self-assertion, anarchistic doctrines, and bloody taking off of those in authority—three of our own beloved Presidents have perished by the assassin's hand since the corner-stone of this Church was laid—while the number of such victims across the Atlantic is appalling—how salutary the example of men who acknowledge that all power is from above, that authority is heaven's dispensation of order, and, going against the well nigh universal trend, give up their own wills absolutely in all things short of sin! Would that the world could realize those lives, and see them as they are! Would that millions more like you could come under their strong but gentle influence, and be taught in the lower grades as well as in the higher classes of the school of Jesus Crucified! Not that I despair of the world, and more especially of our beloved country. There are still millions and millions of sincere hearts, particularly in these United States, who would fain lead Christian lives. For the time being they are intoxicated by material prosperity. Blinded by the glare of earthly splendor, they cannot see the august figure of Him who hangs upon the Cross!

May God grant in His own good time, that the ardent wish of our Holy Father, that all things be renewed in Christ, be fulfilled! May he raise up good priests and good flocks, and may this Order, founded by a warrior Saint, and filled with the real knightly Christian spirit, multiply and grow stronger, to rally round the chief Pastor of Christendom and fight valiantly in defense of the good and the true!

SOLEMN VESPERS.

At eight o'clock on Sunday evening Solemn Vespers took place, at which Very Rev. Joseph F. Hanselman, S.J., Provincial, was the celebrant, and Rev. F. X. Brady, S.J., and Rev. F. P. Powers, S.J., were his assistants. The appearance and movements of the many altar boys were very pleasing. The church was beautifully decorated and illuminated, as in the morning; and the many lights had a more pleasing effect in the absence of daylight. There was a goodly congregation of attentive and reverent people during the services.

The music of the organ and choir, as might be expected, was very fine—the singing of the beautiful psalms and canticle of Vespers being more elaborate than ordinary. At their completion and before Benediction, Rev. T. B. Barrett, S.J., Professor of Moral Theology at Woodstock College, ascended the pulpit and preached a beautiful sermon, marked by a tenderness and reverence of treatment in its allusions to the past, and delivered with a touching voice and eloquent manner—so that those present felt that the feast of sacred eloquence was not confined to the morning. He spoke of the zealous labors and self-sacrifice of the Jesuit missionaries in colonial Maryland, when it deserved to be called the “Land of the Sanctuary,” as the most Catholic of the colonies. The sermon may be read in full as follows:

SERMON BY REV. TIMOTHY B. BARRETT, S.J.,

SUNDAY EVENING, APRIL 7, 1907.

"And thou shalt sanctify the fiftieth year. . . . for it is the year of jubilee. Every man shall return to his possession, and every one shall go back to his former family: because it is the jubilee and the fiftieth year." (Lev. CXXV, 10-11.)

In the year of jubilee, 1640, the Relations of the work being done by the first Jesuits in Maryland were sent to their brethren in Liege by the then English Provincial, Fr. Edward Knott. At the same time he exhorted his subjects to imitate the virtues of the missionaries and, if they felt that God called them, to volunteer for the labor of the sacred ministry in this colony. In an incredibly short time many offered themselves, Fathers, scholastics, brothers, and even novices. And it is soul-stirring to read the letters they forwarded to their superior begging him, to use their own words: "by the tender love he bore to the glorious saints of the Society, to the Precious Sweet Blood of Jesus, shed for all the souls of Maryland, that he would grant them this jubilee of heart;" "to join my meanest endeavors," says another, "with the best of those who had founded that new spiritual plantation; to spend myself and more than spend myself in reducing those souls so dear to Christ, Our Lord, and for His sake more dear to me than my very life; for alas," he continues, "how is it possible but that I should burn with this fire, beholding with my interior eyes my dearest Saviour hanging upon the Cross and with as many mouths as He has wounds in His virginal body, inviting me to this most Christian and truly apostolic work." "I cannot possibly think it too soon," says a third one, who thought his age would be an objection to his superior's granting his request, "to give my life for the good of souls, for the furthering of God's greater honor, to be spent in that mission." Thus did they write and urge their superior, counting no sacrifice too great, no labor too arduous, if they would only be deemed worthy to be enrolled in the number of the glorious apostolic band of Jesuits who had circled the globe with their zeal; willing to leave father and mother, brothers and sisters, home and native land and all that is dearest to man—sure that they would find the Saviour of all in the wilds of America as well as in the colleges and residences of Europe—to make Him known whom they held in place

of father and mother and brothers and sisters and all things whatsoever. "Men crucified to the world, and to whom the world itself was crucified, as the nature of their life demanded," wrote one who knew the Society well; "new men who had divested themselves of their own affections to put on Christ; dead to self but alive to justice, who as St. Paul says, 'showed themselves the ministers of God in labours and vigils, in fastings, in chastity, in knowledge and long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth; who with the armour of justice on the right hand and on the left, by honor and dishonor, by evil report and good report,'¹ through prosperity and adversity, themselves pressed ever onwards by great journeys to the heavenly fatherland and urged others onward too by all possible aid and endeavor, keeping ever in view the greatest glory of God."

Such were, my beloved brethren, the first apostles and their successors in the laborious mission of Maryland; men trained in the school of St. Ignatius, who relied not on their own strength, knowing that their sufficiency was not from themselves but from Christ, who said: "Without me you can do nothing;"² in whose hearts ever echoed the words of St. Paul: "God is faithful by whom you are called into the fellowship of His Son;"³ who were humble enough to be loyal and true to the faith that was in them in their Leader, Christ Jesus, to say with the same Apostle: "I can do all things in Him who strengtheneth me;"⁴ men who "gloried in the hope of the glory of the Sons of God, but not only so, who gloried also in tribulations, knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confoundeth not, because the charity of God was poured forth in their hearts by the Holy Ghost who was given to them."⁵ "God had given them the ministry of reconciliation. For Christ they were ambassadors."⁶ And the Charity of Christ urged them on. And the cry of the exiles for Christ's sake in this land of the savages who were buried in the darkness of death, was heard beyond the seas and awoke high resolves in these new crusaders' hearts, who esteemed all things as loss in comparison with the supereminent knowledge of Christ. To them life was but a passing and death was Christ. They waited but the manifesta-

¹ 2 Cor.: VI, 5, 6, 7, 8.

² John XV, 5.

³ 1 Cor.: I, 9.

⁴ Phil.: IV, 13.

⁵ Rom. V, 2, 3, 4, 5.

⁶ 2 Cor.: V, 18, 20.

tion of God's will, and when it came in that divine mission: "Go!" they took flight like the eagle, "to become all things to all men," civilized and barbaric, "that they might save all."¹ Is it not with right then that we say: "I will not be ashamed of my fathers!"

It is in obedience to my text that we go back to-day to recall their deeds, for they were our fathers in the faith. The story of their lives is one of the most splendid episodes in the great epic of Catholic Missionary enterprise. You know the cause of the planting of this colony in America.

On November 22, 1633, the Ark and the Dove weighed anchor at Cowes in the Isle of Wight. The journey was a long and dangerous one; but the pilgrims of this New Testament exodus to the Promised Land in the new world were brave to suffer, that they and their children might enter into the heritage God had chosen for them. At last, after months of weary voyaging, before them stretched great forests as far as eye could see; the land was white indeed for the harvest. Ride well the waves, O fateful ship, for you are freighted with America's Catholic future! At length, on March 25, the Feast of the Annunciation, 1634, a landing was made on St. Clement's Island; straightway the voyagers turned their thoughts to God, and the tremendous sacrifice of the Mass was offered. After Mass a procession was formed, and an immense cross was planted. How that sacred sign has shed its hallowed influence all over the land from sea to sea! Kneeling, they chanted the Litanies of the Holy Cross with heartfelt thankfulness and emotion. Exiles for religion's sake, it was theirs to lay the foundation of the Church in these wilds. What human mind could have forecast the years to come! What thoughts, O Maryland, were in thy great spiritual inheritor's heart that day when Fr. Andrew White first set foot upon thy soil, virgin to God! How like a sheep gone astray wert thou, bleating to God! And what a mighty flock has been shepherded since into the sheepfold of Christ! How this land slaked her thirst for God that Annunciation morn! How Ignatius, the father, and Xavier, the model, must have been filled with joy when from heaven they saw their children and their brothers, noble-hearted and nobly daring, begin the tilling of this new soil for God!

The first fathers labored amid untold trials and sufferings and dangers. They could not expect many of their brethren to follow them from Europe. For imprisonment and death were luring them to work at home in the devastated fields of the Catholic Church in England. And what reward higher than this for Christ-like priests! But the cry of Maryland was never allowed

¹ 1 Cor.: IX, 22.

to die out. Ignatius' children still heard it over the seas. To them it was labor and death for Christ whithersoever they turned. And this was the topmost sheaf of their highest hopes in the harvesting for heaven. No wonder, then, that this colony was continuously blest with zealous, self-sacrificing missionaries.

This the task before them: to plant the love of Christ in the hearts of men, to conquer the human will to the law of God, to make man selfless that he might put on Christ. Their arms of conquest, Christ Crucified, absolute confidence in God, diffidence in self and singular integrity of life. What an ennobling thought was this—God with us! we are naught. And the more firmly set in the priest's heart is this conviction, the greater his strength and hope, and Apostolic audacity. And the argument they used, Christ crucified! The standard of the King they unfurled, the blood-red body of Christ on the Cross! And wherever that standard is unfurled, men will enroll themselves in the lists, and will count all as loss in comparison with its love. That Standard will be a sign of contradiction but also of glory. He had conquered before, and nation after nation had become part of the great clan—Christ. "For He is the Ensign of the peoples, and the gentiles shall beseech Him."¹ Over the earth His kingdom has spread, subjecting the whole man, the intellect by faith, the will by obedience, the heart by love! And this triumph was won, not as the world wins, by terror, but by example and the cross; not by injury but by beneficence; not by making his subjects bondsmen and slaves, but friends, and children with the freedom of the children of God, gaining thus their gratitude and love, that shirked no labor, that was ready for all sacrifice, and was heroic even to the giving up of life. How true were Christ's words: "And I, if I be lifted up from the earth, will draw all things to myself."²

Intrepid then, because of their confidence in Christ the Redeemer, Who had said: "Have confidence, I have conquered the world,"³ the missionaries went forth, almost immediately on landing, to the savages, and slowly garnered in a holy harvest for God. With their co-religionists their endeavor was to foster the faith that was in them and keep it ever bright. But persecution soon came. And in a few years they who were the greatest promoters of this plantation which had been begun before all things for the spread of the true faith, found themselves looked upon with suspicion; nay, more, they were taken from the land as

¹ Is.: XI, 10.

² John: XII, 32.

³ John: XVI, 33.

prisoners and had to drag out a precarious existence in the forests of Virginia. Yet what was persecution to men of this mould but the heritage of their Master, Christ? What feared they? He had conquered, so should they! For they were hewn out of the rock of this truth: the Church they had come to establish was the continuation of the Incarnation itself. They felt the power of St. Paul's words: "You are the body of Christ, and members of member."¹ He had sent them forth as pastors "for the perfecting of the saints, for the work of the ministry, for the edifying of His body."² "From His plentitude they had all received,"³ "that doing the truth in charity" the faithful might "in all things grow up in Him Who is the head, even Christ," from whom and by whose power "the whole body being compacted and fitly joined together, maketh increase unto the edifying of itself in charity, and groweth unto the increase of God."⁴ The Church's mission was their mission, and their mission was His; "As the Father sent me, so I also send you."⁵ All is fulfilled in her. She is his body, his plentitude, his representative. What wonder is it then that she should be persecuted? Could we dream of these first priests in our land who had given up all things for Christ and followed Him, as recreant to their trust? No! And history tells us that they came back at the peril of their lives from Virginia bringing the life divine of the sacraments to the suffering members of the flock. And when they were permitted to live again in their old homes, they found regulations that bore heavily upon them, yet were they ever exultant to help their Lord and Saviour, like other Simons of Cyrene, to carry His Cross, bearing about with them His sacred stigmata, filling out in their own bodies what was wanting of the sufferings of Christ. Soldiers of the Cross in very truth! What glorious heroes, these—Crusaders of Maryland!

In unbroken succession for one hundred and forty years, more than a hundred Jesuit priests came to do the sacred shepherding of souls for God in Maryland; and during all these years, as far as human frailty permitted, this was their glory, to know naught, to preach naught, to exemplify in their lives naught, save Christ and Christ crucified. And as the years passed on, we see them blazing the ways of Truth through the primeval forests; following their noble children in God, whithersoever they went; pushing

¹ 1 Cor.: XII, 27.

² Ephes.: IV, 12.

³ John: I, 16.

⁴ Ephes.: IV, 15; Colos.: 11, 19.

⁵ John: XX, 21

the outposts of salvation over the borders; bringing heaven to souls on earth wherever the shadow of the cross fell on the land; living the hardest of all human existences in loneliness; founding mission stations in various places whence they issued on their errands of mercy; gladly suffering incredible hardships during the long sick-calls, when they spent days and nights fording rivers, crossing creeks and marshes, going through forests with the God of heaven and earth, Christ Jesus of Nazareth, resting upon their faithful breasts; who was only too glad to comfort them as He heard the beatings of their hearts that were braving all things for Him, their stay, their hope, their God and their all.

Gradually with time their flock increased. As occasion offered and their means increased, the fathers and mothers of Maryland sent their sons and daughters abroad to receive an education impossible in the circumstances at home. And the convents of Europe speak the praises of these Maryland ladies to-day. And the Maryland boys that crossed the seas did not fail to win renown. Oh! my friends, see what your fathers did to keep the faith alive in their children's hearts! What a heritage of glory and sacrifice is yours! "Noblesse oblige!" Oh! Catholics of Maryland, "You are in very deed a chosen generation, a kingly priesthood, a holy nation, a purchased people." Noblesse oblige! "Declare then His virtues Who hath called you out of darkness into His marvelous light." "You are the people of God!"¹

But with time rumours came from abroad to these priests, that their mother, the Society of Jesus, had become a name of infamy in the courts of Europe, a bye-word of contempt among the evil-minded. The Sovereign Pontiff was being hounded with the threat of schism, for her extermination. Their hearts were cut to the quick; for they had known her in their boyhood, in their youth, in their manhood and in their age; and they never knew her aught but spotless and true. To them she was a mother and more than a mother in her love; their love for her became tenderer—and they loved her more than man loves woman—and their sacrifices became sweeter; and the memory of their brothers laboring and suffering in Central and South America, in the Western wilds of California, in the Northern strongholds of the faith in Canada, in the Philippines, briefly, all over the world, buoyed them up with the hope that she would not die. But lo! the crown of suffering was placed upon her brow, too, and the bolt fell, and the Society, their mother, for whom they would have given their lives, ceased to be, and the Jesuit was no more! Old men peering into the grave after lives of devotion to her; noble

¹ 1 Pet.: II, 9, 10.

boys whose one ambition was to labor for Christ in her ranks; youths who were girding their limbs with faith to do battle for God at her bidding; strong men who like giants were running their apostolic course under her guidance, saw her die! Who shall tell their grief! Oh! the tragedy of those dark hours, and those forlorn hearts!

But these men had been taught that highest love spells at times death; that obedience to the commander is the soldier's duty—cost what it may; that the fields of glory are often strewn with the conquering dead; that the most stupendous victory is often, to all seeming, dire defeat! They knew that their father Ignatius, when he founded the Society, had sworn them to fealty to the Sovereign Pontiff. It was by his confirmation they had been drafted into the glorious army of Christ. It was his to dismiss them—even with dishonor!—to say the word, and the word was said. And Ignatius, the father, never saw his sons do a nobler deed than when the wide world over they bowed their heads to that dreadful command, obedient even unto death! They ceased to be! But did they cease to continue their work as priests of the Most High? Let Catholic Maryland answer! They were outcasts; suspects, in the midst of their flocks! And now a strange thing happened. All the ties of home came tugging again, as never before, at their heart-strings; loved ones would have received them and rendered their age honored. Did they listen to the call of home that bade them back again to their hearthstones, to look once more upon the angel-faces of childhood in the old land they had left? Not one! To a man they died at their posts—here in Maryland! And to them under God, with all simplicity I make bold to say, the Church in America to-day owes its very existence. Without them, in the Providence of God, the Church in our land would surely exist—how, He alone knows—but the Church *as it is*, is in great part only the flowering and the fruitage of their heroism and constancy, and of the undying loyalty to the faith of their children in God.

And the old settlers of Maryland in their descendants are still here in our midst, the offsprings of saints, as lay-people and priests, bearing here to-day and in this very Church the same names and surnames as they bore who in Maryland and from Maryland, in England and the Continent, wore the white flower of perfect Catholic lives in the days of persecution and of want, as well as in the days of plenty and of peace.

And Catholic Baltimore, what a debt of gratitude does she not owe to those Jesuit fathers! From their station in White Marsh they visited Baltimore long before the Suppression, and, from

shortly after 1756, regularly once a month. One of them during the Suppression, the ex-Jesuit Fr. Charles Sewall, was the first resident priest from 1784. The occupant of the first See in this great land was a Maryland ex-Jesuit—as was also his successor. A few years after the restoration of the Society in this country, in 1808, the newly ordained Jesuit Father, Enoch Fenwick, was called by Archbishop Carroll to old St. Peter's, where he labored until 1820. To his self-sacrificing zeal is due in great measure the completion of our noble Cathedral. In 1821, at its dedication, the preacher of the day, Fr. Baxter, alluded to him thus: "Nor would the walls of this Cathedral be silent if they had an understanding and a tongue to tell you by whose exertions they are what they are." In 1852 the Society was asked to start a classical school in this city. Loyola College was founded and a parish church begun, which was consecrated and opened on Friday, August 15, 1856, the feast of the Assumption of our Blessed Lady, under the patronage of St. Ignatius of Loyola. Surely it was fitting that the labors of the Society in Maryland should be recognized thus in this, the principal city of the State.

And to-day, my friends, when we think what this building has been to souls during these fifty years, our jubilation should rise to the heavens. It is indeed a jubilee of the heart we celebrate to-day. This glorious temple is the house of God on earth, His home. What magic in that word—home! It is the dearest of all spots to us, because it is the abode of love. And a Catholic Church, in how fuller a sense is it a home, for it is the abode of God, who is love eternal! Here, my friends, is He on our altars day and night to listen to our every desire. "Sing praise and rejoice, O Daughter of Sion, for behold I come and will dwell in the midst of thee, saith the Lord."¹ "My eyes shall be open and my ears attentive to the prayer of him who shall pray in this place, for I have chosen and sanctified this place, that my name may be there forever, and my eyes and my heart may remain there perpetually."² Here is the God of majesty in flesh and blood under the sacramental veils waiting for us with longing. Oh, the mystery and the sweetness of this truth! How the heart leaps up in wonder as it grasps its meaning! Here has He lived in this tabernacle for fifty years, longer indeed than He lived during His mortal life. Why? "That we might have life and have it more abundantly."³ And what life is this He offers to us here? His own! Here are born the children of God in Baptism, here

¹ Zach.: II, 10.

² 2 Par.: VII, 15, 16.

³ John: X, 10.

strengthened to be His soldiers in Confirmation, here the fallen rise in Penance, here are His loved ones fed in the Holy Eucharist, here is the fountain of our race made holy and kept pure in the sacrament of Matrimony. Here life eternal is given, and the peace of God, the Christmas, Pascal, Pentecostal is poured forth in human hearts. By this supernatural life we become in very deed the adopted sons of God, the brothers of Christ Jesus, the living members of His mystical body, the temple of the Holy Ghost. "If sons, then heirs; heirs indeed of God and co-heirs with Christ."¹ "And because you are sons, God hath sent the spirit of His Son into your hearts crying: Abba, Father."²

How this grace of God in the human heart gives security, peace, solace in trial, strength in temptation, true happiness in this life and anticipation of the happiness of heaven; for "believing, you shall rejoice with joy unspeakable, and glorified, receiving the end of your faith, even the salvation of your souls."³

My dearly beloved brethren, if this is but the summing up of the effects of grace received here in one soul, what shall we say of the ocean of gladness that has inundated the souls of the thousands of little ones that have been re-born in Christ during the last fifty years, or the souls of the 431 converts who in the last fourteen years alone have had poured upon their heads the waters of salvation in this church? Consider now the grace that comes to souls in the sacrament of Penance. How the sinner will often tell the priest that he would rather go into battle than declare his littleness and weakness; but grace comes and conquers, and the divine power of absolution cleanses him from every stain, makes him pleasing to God and fills him with untold peace. How strong is he now as he leaves the confessional! What think you then of the heavenly strength that filled the hearts of the 1,061,525 penitents who during the last twenty years bowed down before the vice-gerents of the Crucified and heard the grace-giving sentence of pardon of sin in this church! Let us dwell for a moment, my friends, on the Holy Eucharist, this splendid exhibition of the love and fatherly care, wisdom and omnipotence of God; on this bread that cometh down from heaven, that is Christ himself, the very heart of the life of grace in man, protecting, increasing, developing it; this bread that trains and sustains the athletes of heaven. "He that spared not his own Son, but delivered Him up for us all, how hath he not with him given us all things!"⁴ What

¹ Rom.: VIII, 17.

² Gal.: IV, 6.

³ 1 Pet.: I, 8.

⁴ Rom.: VIII, 32.

is this beautiful thing but "the corn of the elect, the wine making virgins spring forth!"¹ Marvel, my brethren, at the effects of the more than 1,391,000 communions distributed at this altar in this comparatively small parish during the last twenty years alone. Count, if you will, the endless graces produced here by these two sacraments during all the fifty years of this church's existence. Who can adequately express the saintliness of life preserved in the Sodalties of Our Lady for men and women, the Confraternity of the Sacred Heart, and afterwards the League, the Bona Mors, the Sunday Schools and all the other societies which almost from the inception of the church bound the members of this congregation to God! Think of the joy of the saints and the angels to-day as they look down from heaven! What Calvaries of hearts and resurrections, too, have they not seen! What wondrous duels 'twixt life and death fought to a finish here! Do they not now cry out with Magdalen leaving the sepulchre: "We have looked upon the tomb of the living, once dead, and the glory of the souls risen in Christ!" Is not this a very jubilee of the heart, we celebrate to-day!

And our fathers in Christ and their children! What sacrifice and devotion ever answered with loyal love from the days of the great and good founder, Father Early! What memories rise before us of the strong eloquence of that just man, Father Clarke; of the great-souled humility of Father O'Callaghan; of the priestly courtousness of Father Ciampi; of the simple-hearted kindness of Father McGurk; of the zealous devotion of Father Smith; of the unobtrusive, ever encouraging, daring charity of Father Morgan—of men like Fathers Forhan, King, Sourin, O'Connor, Miller, Carroll, Sumner, Chester, Ardia and Fitzpatrick—to speak nothing of the living who have worked or are still working for the good of souls in the midst of you! And what were all these men but the successors, and worthy ones, of the first heroes of the Cross who lived and died for one only purpose, to spread the knowledge of God in the hearts of men!

And of the loyalty of their children what shall I say? This glorious church is the answer. Five of the families that had pews that far off day, return now in their descendants to the same pews their fathers held then. Families of seventeen of the original pew-holders are still represented. Many others, I am told, have been pew-holders for more than twenty, thirty and forty years. Does not this speak volumes for their affection for this place that has brought God's blessing upon their homes during

¹ Zac.: IX, 17.

all these years! "I have loved the beauty of thy house,"¹ are the words that fall involuntarily from the stranger's lips as he enters this fair temple of the living God.

The costly vestiments of the priests, the precious sacred vessels, the beautiful adornments of the altars, the garb of the faithful altar-boys these fifty years, are a joy to every priest that comes to say Mass, to every visitor that comes to adore in this Church. And what are they all but the outpourings of your love and gratitude to the great God for all His favors bestowed upon you!

It is indeed the house of God, the house of prayer, the place of your love. Let us sing then our "Te Deum" of praise, our jubilee of heart to the glory of our King, to the honor of our Fathers and their children in God, the parishioners of St. Ignatius of Loyola. Let us rejoice and be glad, for God has chosen this place and dwelt amongst us. "Believing in Him you will exult with joy unspeakable, and glorified, receiving the end of your faith, even the salvation of your souls."² "Blessed indeed is the people that knoweth jubilation, that shall walk, O Lord, in the light of thy countenance; and in thy name they shall rejoice all the day."³

SECOND DAY.

EVENING RECEPTION IN THE LARGE HALL OF THE COLLEGE.

At eight o'clock in the evening, on Monday, April 8, the ladies and gentlemen of St. Ignatius' congregation tendered a reception to His Eminence, Cardinal Gibbons, Bishop Donahue and the Jesuit Fathers. It took place in the large hall or theatre of the college. Bishop Beaven, on account of demands on his time in his diocese of Springfield, Mass., had returned home the day before. About eight o'clock the Fathers and Scholastics proceeded in procession to the hall and up to the stage; His Eminence, who came last, occupied a seat on an elevated platform in the middle, and over him were the coats of arms of the Archbishops of Baltimore and of the Society of Jesus. A number of gentlemen also in immediate

¹ Ps. : XXV, 8.

² 1 Pet. : 1, 8.

³ Ps. LXXXVIII, 16, 17.

charge of the reception occupied seats on the stage. There was a large and very refined audience of ladies and gentlemen.

There was a representation from St. Ignatius' choir, with other musicians, at one side of the gallery; and the following musical program was rendered:

TRIO: Miss Muller, harp; Miss Trainor, soprano; Mr. Magez, violin.

"Ave Maria," female chorus.

"Jesu Dicata Nomini," quartette: Mrs. Allen, soprano; Miss Nicolai, contralto; Mr. Woods, tenor; Mr. Steiner, basso.

"O Filii et Filiae," sanctuary choir.

After the music the ladies and gentlemen of the audience passed in procession before the Cardinal and kissed his ring, at his request not bowing the knee—sometimes passing words of greeting. Considerable time was consumed in this ceremony, and then His Eminence came forward and made a brief address, excusing himself first of all for being obliged to leave at once and sooner than was expected. He praised the good work for souls that had been done in the church since its commencement, and encouraged the Fathers and the congregation to continue it. Bishop Donahue came into the hall in his secular dress and took the place vacated by His Eminence. Then Rev. Father Quirk, S.J., Rector of church and college, came forward and made an address, in which he said:

"AUSPICE MARIA."

It is a generally accepted truth that people living on the heights are healthier and live a more wholesome life than those who dwell in the valleys and whose days are spent on the lowlands of earth. This certainly is regarded as a commonplace utterance concerning man's physical and bodily existence. But the saying is quite as true of his moral being as well. So that it has come home to most of us as an adage that the higher our life of thought and endeavor is pitched, the higher also our hearts and souls are keyed and the loftier results are likely to follow.

With this end in view of nourishing a noble life within the brain so as to produce goodly fruitage of works in the outward man and character, aspiring natures have always cultivated the

use of fine maxims and mottoes, trusting by means of their ringing truths to shape better and higher the grooves of thought and action. For such men the word of high meaning is instinct with subtle power and the phrase of holy sentiment is exalting in its influence. For such men their elevated thoughts become the very breath of their lives; and as they make of their principles and maxims "a nobler ether and diviner air," they live on high, ranging over the uplands of human life.

This was the motive which prompted St. Ignatius of Loyola to use the monogram of the Holy Name of Jesus which has become the seal of the Society founded by him for God's greater glory. This is and has been the motive and reason underlying the choice of His Eminence, the Cardinal, in selecting for his coat of arms the Blessed Mother clasping the Infant Saviour with the motto, "*Auspice Maria.*"

May it please His Eminence the while I pursue a rather interesting analogy in the relations existing between Our Lady and St. Ignatius and that same Blessed Mother Mary and our State of Maryland.

First of all, St. Ignatius professed to have received the inspiration of his Spiritual Exercises from Our Lord at Manresa folded as an infant in His Mother's arms, just as represented on the Cardinal's shield. Again it was in the chapel of the Blessed Lady's Shrine at Montserrat that Ignatius devoted himself to the new knighthood of his soul. Moreover, the first chapel or church of his Society was the Shrine of Our Lady of the Wayside. Finally, to put limit to other thronging memories of the same nature, the Saint wore Our Lady's beads, makes fond mention of her as "Our Lady" in his book of the Spiritual Exercises and, in the person of one of his children, proved parent and founder of the first Sodality established in her honor.

Now, if we turn to Maryland and view her founding, what a beautiful cluster of traditions link her inseparably with the Blessed Virgin Mary!

"*Auspice Maria,*" under Our Lady's favor, the first landing in Maryland took place on Lady Day, March 25th, 1634, on St. Clement's Island. The date is compelling in its significance, and the devotion of the first Pilgrims to the Blessed Virgin was a marked feature of that planting of the faith in our State. That same love for Christ's Mother Mary has welled up from the fervent hearts of their descendants ever since. Shall we ask for witness of the fact? The presence of Lady's Chapel on Breton Bay, some eight miles from Ct. Clement's, is abundant evidence that the salt has not lost its savor nor the waters of devotion run dry.

I need not add that whatever the human causes contributing to the naming of Maryland, the client of Mary and the lover of his State must regard the great and chief one as being God's special Providence over this garden of the faith in our beloved country. Truly this is the land by predilection of God's Blessed Mother; this is the land of Mary.

Such is the pleasing groundwork of truth and piety in the device of His Eminence. "*Auspice Maria*"—Under our Lady's favor! May His Eminence and the State and we ourselves realize the benediction laid up in the sacred motto!

After Father Quirk, Bishop Donahue came forward and made an address in a discursive and sometimes humorous vein, with great cordiality of manner; and he enlivened the occasion and was listened to with great attention and pleasure.

The Bishop is known to be a most eloquent speaker and many of his remarks went home to the hearts of his audience. He said, in part:

I am here to-night speaking to you in the place of another. I feel very much like the guest in the Book of Holy Writ who came to the marriage feast without having on a wedding garment, for I am indeed unprepared to give you such an eloquent talk as Father Quirk has just concluded.

When I received the message from Father Quirk extending to me the honor to address you as a congregation on the occasion of the Jubilee, I was in Texas. Thence I hurried to Wheeling, where I was twice delayed by accidents and floods. Thus I had very little opportunity to prepare an elevated or, in the slightest degree, an ennobling discourse.

My life has not been spent in the humor and festivities of Eastern civilization. During the thirteen years of my episcopate I have not dwelt among the soul-inspiring scenes or high intellectual centers of which Baltimore is not the least. I have lost all style in my mountainous country, therefore I never go up in style, because no one would appreciate it if I did. I was once in a little church in my diocese—it was for consecration—with my mitre on in solemn procession, when one poor woman exclaimed: "What a dreadful hat!" Thus it is I prefer in a way the ordinary garb of a citizen of the United States. I never attempt style, because it would not be appreciated.

When I came down from my country, partly a wilderness, I felt like exclaiming, with the captive Briton general: "Why do you Romans, with your wealth, envy me my humble abode!" Yet it is refreshing and inspiring to journey down to the purple city of Baltimore, where Christianity is a glory and a treasure, to hear each morning the clashing of the bells of forty churches, instead of the tolling of one poor little country church.

The Reverend Bishop then described with telling effect the poverty of his diocese, where, he said, there are now some seven or eight hospitals for which he is seeking Sisters, without avail. Three chances has he lost to establish parochial schools, simply because of the impossibility of obtaining Sisters to take charge of them. He made a moving appeal to the ladies in the congregation to interest themselves in the work of obtaining Sisters to take up the work in his diocese.

After Bishop Donahue's remarks the festivities of the evening were brought to a close with the enlivening strains of "Maryland, My Maryland!", sung by the musicians in the gallery, while those on the floor and stage stood up and joined in the music.

THIRD DAY.

After the festivities of the previous evening, there came on the next morning the solemn thought of the dead. On Tuesday, at nine o'clock, a Solemn Requiem Mass was celebrated for the deceased members of the congregation and departed benefactors. The celebrant was Rev. John F. Quirk, S.J., with Rev. Francis P. Powers, S.J., as deacon and Mr. William M. Stinson, S.J., as sub-deacon. The music of the Mass was the simple, beautiful and devotional Gregorian chant. The cross-bearer was Mr. Edward P. Duffy, S.J., and the master of ceremonies was Mr. John T. Viteck, S.J. There was a goodly number of altar boys in their appropriate black cassocks and white surplices. There were also present

in the sanctuary the Fathers and Scholastics of the church and college—the Reverend Fathers: Edward D. Boone, Francis X. Brady, James Casey, John J. Ryan, Joseph Busam, Joseph Zwinge, James I. Shannon, John E. Condon, Joseph McLoughlin, Augustus Duarte, John Keating, Michael A. Purtell, and Messrs. Cornelius Murphy, Augustus Fremgen, Louis Young.

There was a large representation of the congregation present in pious attention; while all the students of the college occupied the pews on the aisle on the side of the altar of the Blessed Virgin.

On the conclusion of the Mass Father Quirk sang the prayers of the Absolution near the catafalque at the head of the middle aisle, with the accompaniment of holy water and incense.

And thus, like all things human, the celebration of the golden jubilee of St. Ignatius' Church came to an end.

ADDITION I.

CREY'S CHAPEL.

EARLY BAPTISMS, MARRIAGES AND CONFIRMATIONS, FROM
THE REGISTER OF ST. IGNATIUS' CHURCH.

When the Fathers resided in the temporary college on Holliday street, they attended St. Mary's Chapel, belonging to Mr. Frederick Crey, for Mass and other services. It was situated near his residence, which was on East Madison street, near the Jail and near the Falls—the site of residence and chapel being now covered by the side-tracks of the Northern Central Railroad.

The first baptism in the register is that of Mary Ellen Benzinger, performed at Crey's Chapel by Father John Early, January 23, 1853, with Frederick and Margaret Crey as sponsors. Sixteen other baptisms took place in this chapel, the last of them, August 28, 1854, being that of Sarah Ann Mills, by Father Anthony Maraschi, S.J., with Elizabeth Robertson as sponsor.

After these first seventeen baptisms, the next, January 22, 1856, probably in the new college at Calvert and Madison streets, was that of Mary Julia Curley, performed by Rev. Jacob Walter, then of Harford County.

June 21, 1856, baptism of Aloysius Curley, with George W. Webb and Mrs. Webb as sponsors, performed by Father James Ward, S.J.

After the opening and consecration of the church, the first baptism, September 28, 1856, was that of Charles Ignatius Snyder, adult Protestant, performed by Father Edward Sourin, S.J.

The second, October 2, 1856, was that of Charles K. Stinchcomb, child of George and Mary Stinchcomb—performed by Father Charles King, S.J.

The first marriage in the register is that of John R. Solari and Catherine Molinari, performed in Crey's Chapel, February 6, 1853—Father Anthony Maraschi officiating priest.

The second was that of Edward Thomas Stevens and Mary Catharine Holbrook, performed in the same place, April 28, 1853—same officiating priest.

The last of five marriages performed in that chapel was on July 16, 1854.

The first marriage after the opening of the church was that of Julius L. Pochon and Sophia L. Dunnock, August 21, 1856—Father Daniel Lynch, S.J., officiating priest.

The second was that of George S. King and Josephine Campbell, September 9, 1856, with Richard T. Merrick and Jane Campbell as witnesses, and Father Charles King officiating priest.

The first marriage during the second year of the church was that of Elijah A. Jones and Josephine S. Smith, with Isaiah Pindell and Mary Smith as witnesses, and Father John Early officiating priest.

The first Confirmation administered in the church was by Archbishop Kenrick, June 1, 1857. Eighteen were confirmed. Among them were Theobald J. Joseph Chatard, Robert Bernard Jenkins, Alfred Joseph Jenkins, Frederick Joseph May, John Francis Stanislaus Dammann.

ADDITION II.

HOLDERS OF PEWS IN ST. IGNATIUS'

FIFTY YEARS AGO.

(A list of pewholders from the beginning until now would be excessively long—indeed, bewildering. But the following names of those of the year 1857-'58 will no doubt prove of interest.)

Charles H. Pendergast.	Patrick J. Corry.
Dr. Dominic O'Donnell.	J. D. Lyman.
Joshua Royston.	Alexander Kearns.
Charles Carroll.	Edward Hare.
Basil T. Elder.	James Garvey.
Basil R. Spalding.	B. Finnan.
Austin Jenkins.	Dr. William E. A. Aikin.
Oliver O'Donnell.	Francis X. Brennan.
Francis Neale.	Mrs. Shannon.
Joseph W. Jenkins.	James Dougherty.
F. W. Elder.	Dr. William J. Barry.
George W. Webb.	Bolivar Danels.
Solomon Hillen.	N. R. Woodward.
Joseph Baugher (3 pews).	Captain William Kennedy.
James W. Jenkins.	Albert Carroll.
John Ahern.	Hugh Donnelly.
Thomas C. Jenkins.	Lloyd Onion.
Michael Roche.	Mrs. M. Cassin.
Edward Lucas.	Hugh Brady.
John Murphy.	Charles Dobson.
Charles McColgan.	Mrs. E. McCambridge.
Mrs. Sumner.	Eccles'n Eichelberger.
Mrs. W. Morgan.	Mrs. Evans.

Arthur Cafferty.
John Cunningham.
James Weatherly.
Mrs. I. Tormey.
Edward Kearney.
Daniel Kirwan.
Bridget Smith.
Mrs. P. McElroy.
Nathan Goldsborough.
Patrick H. Bennett.
James Forhan.
John Eschbach.
Ellen Higgins.
Jeremiah Storm.
William Dempsey.
Mary Perdue.
William D. Hughes.
Michael Hogan.
Mrs. Seton.
Bernard Zell.
Captain Pendergast.
Thomas Murphy.
Michael Duffy.
John Stack.
Margaret Kenny.
Philip Walsh.
James Saunders.
Mary Atkinson.
Stephen R. Long.
Anthony Keenan.
Constantine Baugher.
Mrs. E. Boyle.
James Robins.
Edward Corrigan.
Louis R. Long.
Henry McGowan.
William Staylor.

Mrs. Seegur.
Priscilla Hooper.
Eliza De Courcy.

Afterward Mrs. Anna Wilson.

John Carroll.
Mrs. J. B. Walbach.
Charles Tiernan.
Thomas Whelan.
Ann Kennedy.
Daniel McCann.
Ann Carroll.
Ann Conroy.
Henry R. Curley.
William F. Bokee.
J. B. Fitzgerald.
Isaac Hildreth.
Mrs. Ellen George.
Thomas C. Jenkins, Jr.
Mrs. Emily Dugan.
B. Gola.
James Keenan.
Mrs. P. M. Chassaing.
Brigitta Byrne.
Mrs. Josephine Servary.
William H. Mitchell.
E. W. Thompson.
Miss Monmonier.
Felix McGinnerty.
E. Schoolfield.
Jane Holton.
George Stinchcomb.
William H. Hanson.
Catherine Madan.
James B. Grant.
George H. Whitney.
Dr. Edward Laroque.
T. Connolly.

R. H. Meriwether.	John Dennig.
Mrs. Tidy.	H. Sewall Mitchell.
William H. Johnston.	Edward Boland.
Mrs. Julia Didier.	Ignatius Pike.
John Staylor.	Mrs. E. McManus.
Henry G. Miller.	Isabel Gallagher.
Mrs. William G. Read.	John Lyons.
Owen McDermott.	Jeremiah Ryan.
Edward McCann.	Ellen Broderick.
Jane Noonan.	Bridget Kane.
Matthew O'Reilly.	Richard Junius Booth.
William A. Padgett.	Mrs. Bridget Smith.

Pews in North Gallery.

Mrs. H. Jakes.	M. Isaacs.
Amelia Berry.	Charity Grant.
Ellen Mahoney (3 pews).	Robert Rigley.

It is interesting to note of four of the above incumbents in 1857-'58—Thomas C. Jenkins, Thomas Whelan, Hugh Brady and James Saunders—that their families in each case still retain 'the very same pews, as does also the family of Mrs. Anna Wilson. Other members of the family of Thomas C. Jenkins now hold an additional pew. The descendants of Captain William Kennedy now hold three pews. The families of George W. Webb, Francis Neale, Charles McColgan, Edward Kearney, Philip Walsh, Mary Atkinson, Mrs. Julia Didier, E. Schoolfield, Miss Monmonier, Joseph Jenkins, Mrs. I. Tormey, Antony Keenan, Charles H. Pendergast, Ellen Broderick and Bridget Smith are still among the pew-holders.

ADDITION III.

ACKNOWLEDGMENT OF GIFTS RECEIVED SINCE THE BEGINNING OF THE CHURCH.

Sanctuary Lamp, by Mrs. George Webb.

Marble statue of Blessed Virgin Mary, by Mrs. McTavish.

Two chalices and ciborium, made from jewels and gold gathered by Father Clarke from congregation.

Set of gold vestments presented to Father Clarke at his golden jubilee.

Altar covers from Rome, by Miss Barnum.

Set of satin and gold vestments by Sodality of Blessed Virgin.

Tiling of the church, by Sodality of Blessed Virgin.

Richly jeweled ostensorium, by Mrs. Celinda Whiteford.

Gold chalice, by a Protestant lady.

Marble Holy Water font, candelabra, altar cloths, Communion railing, drapery, cloth and many altar linens are only a tithe of the gifts of the Misses Myers.

Sanctuary carpet and gilding of large candlestick, by a lady.

Windows in baptistery, by Misses Myers and Miss Mary Lee.

Windows in the lower church by the following gentlemen: Messrs. Matthew S. Brenan, Joseph Fink, Thomas Hedian, Arthur V. Milholland, Thomas W. Jenkins, A. H. Colmary and Dr. Edward P. McDevitt.

Statue of the Sacred Heart of Jesus, by the League.

Altar linens and furnishings, by different ladies who wish their names withheld.

The late Mr. Thomas Hedian, Mrs. Mary V. Sims Carr and Miss Agnes Brady were benefactors.

Marble altar in the lower church, by Miss Sarah Johnson.

Stations of the Cross in the lower church, by Peter Cavanagh.

Statue of Saint Anthony, by Miss Keenan.

Repository for Holy Thursday, by a friend.

Angels on the altar repaired by Mrs. Pendergast.

The large alabaster vases in the Sanctuary, by the Joyce family.

ACKNOWLEDGMENT OF GIFTS PRESENTED ON
THE OCCASION OF THE JUBILEE.

Two Scholarships, \$1,000 each, by Mr. D. J. Broderick—one in memory of his brother, Mr. John F. Broderick, deceased—the other as a testimonial of the donor.

Painting in oil of Rev. Francis Beeston, formerly a member of the Society of Jesus and afterwards assistant at the Cathedral to Archbishop Carroll—presented by Mrs. Thomas R. Myer in memory of her father, Francis Beeston Laurenson.

A Foundation of \$500 for an Alumni medal, by the Loyola College Alumni, of which sum Dr. Edward P. McDevitt contributed \$100.

Among the societies making offerings on the occasion of the Golden Jubilee are the Sodality, the League, the St. Agnes Reading Circle and the Ladies' Auxiliary of the St. Vincent de Paul Society.

The following named ladies and gentlemen were the donors of handsome purses to the Jubilee Fund:

Mr. George C. Jenkins.

The Misses Jenkins.

Mr. and Mrs. William J. Donnelly.

The Misses Myers.

The Misses Passano.

The Misses Mary and Annie Brady.

Mr. William P. Cummings.

Mrs. Mary Connell.

Miss Dora Monmonier.

Mr. and the Misses Landers.

Miss Margaret Quinn.

Other kind benefactors have wished their names withheld.



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